

IMPROVEMENT ERA.

Embert Fossum.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH,
EDW. H. ANDERSON, } Editors.

HEBER J. GRANT, } Business
THOS. HULL, } Managers.

JULY, 1900.

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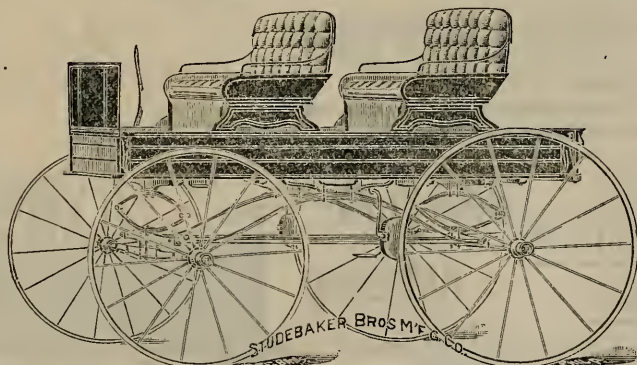
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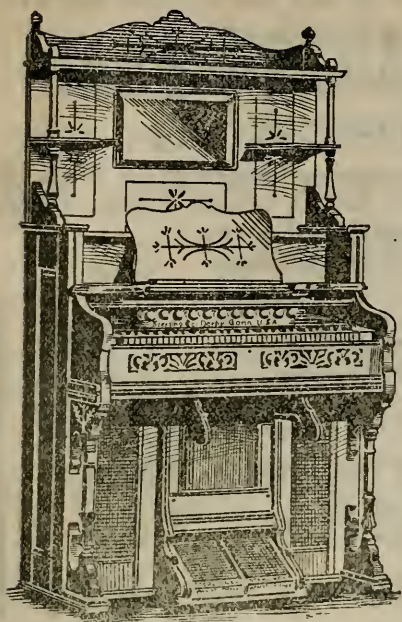
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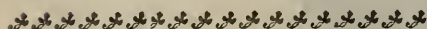
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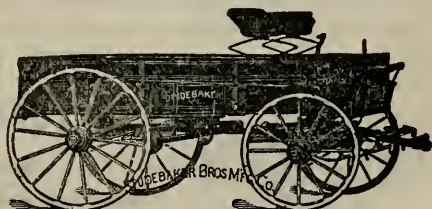
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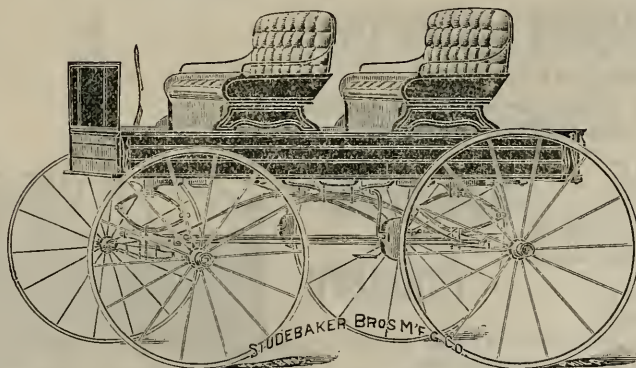
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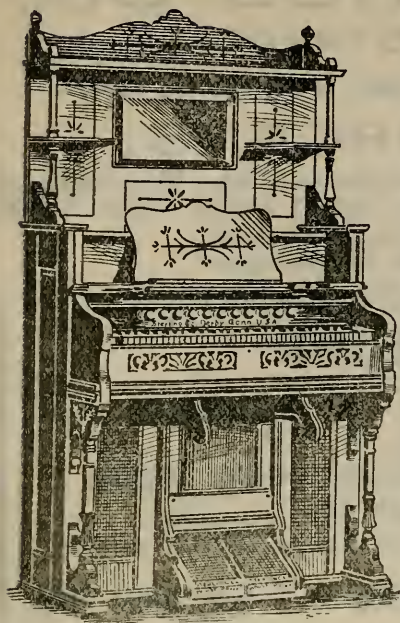
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IMPROVEMENT ERA.

VOL. III.

JULY, 1900.

No. 9.

THE PILGRIMS: THE PIONEERS.

BY NEPHI ANDERSON, AUTHOR OF "A YOUNG FOLKS' HISTORY OF THE CHURCH," "ADDED UPON," ETC.

In the beginning of the seventeenth century, a band of English people was seeking religious freedom in the land of their birth. The world was beginning to awaken from a long sleep—to emerge from a long night of darkness. The spirit of liberty was struggling to get from under the power that had bound the consciences of men. Among the many seekers after this religious freedom was the Separatists of England. Not content with the form of worship in the Church of England, they had severed their connection with that body and had organized congregations of their own; but the powerful hand of the law came upon them, and they were "hunted," "persecuted" and "clapped in prison." At last they escaped to Holland, where they lived in peace for twelve years.

In the beginning of the nineteenth century, the God of heaven restored again to earth the fullness of the gospel. The land of

America had been prepared for this event by the establishing of just laws that protected all men in their rights of religious worship; but when a small band of Americans believed this new revelation of God's goodness to man, and, withdrawing themselves from the established religions of the land, set up congregations of their own, there was again the Separatists cry of "hunted," "persecuted" and "clapped in prison." Their country would not protect them in their God-given constitutional rights, and they also were driven from place to place until they rested in comparative peace for a few years, in the city of Nauvoo.

Because of their enforced wanderings, the little band of Separatists were called Pilgrims. These Pilgrims did not wish to become anything else but Englishmen. They loved their country, its language, and its institutions. In Holland, they would soon become Dutch, so they prepared to remove to the newly discovered lands of the New World, where they could still remain Englishmen.

The "Mormons" were Americans. America was their home, and, according to their religious belief, always would be. They loved its freedom, its institutions, its God-given Constitution. They did not wish to go to another country, or come under another form of government. So they moved about from place to place within their own country, until they were forced to look to the unexplored regions of the West for a place of refuge, and still remain Americans.

The Pilgrims had heard of a new land in the West. It could be reached by crossing a vast stretch of nearly unknown waters.

The "Mormons" had heard of a great unexplored region in the West. It could be reached by crossing wild, trackless prairies, mountains, and deserts.

But anything for peace, and for the liberty of worshipping God. One hundred and two Pilgrims embarked in the *Mayflower*, and they were two months and fifteen days on the wild Atlantic. Storm-tossed they were, seasick, bruised, weak from lack of sleep, and weary from the long confinement. But westward they sailed, carrying with them the precious seed of liberty to plant in the garden of the Lord.

From the "Mormon" communities, stopping temporarily in

Iowa, one hundred and forty-eight souls went out. They were the Pioneers. Westward, they also set their course. Slowly, day by day, they traveled on. Weary they were, and footsore, but the love of liberty burned in their bosoms, and the freedom of worshiping God was worth all the hardship. Their journey lasted three months and seventeen days.

It was the 21st of December, 1620. The little ship from Holland lay rocking in the harbor of Plymouth. Landward, it was cold and desolate. The New England hills were covered with snow; and through the pines, the icy breath of winter swept. Here the Pilgrims must land. Dismal, indeed, it was, as they looked out over the forbidding landscape, all the more harsh and uninviting when they thought of the country they had left. By their mind's eye, they could see the soft, green meadows of their forsaken homes. The balmy air came from the sea and waved the fields of grain. The cows lowed their greeting home. The fowls cackled, the windmills creaked,—but it was only the dim echoes of past music. The stern reality was before them, and they must set their faces hard, lest their hearts fail them, to follow their destiny to the end.

It was the 24th of July, 1847. The little band of Pioneers had pitched their tents in the heart of the Great American Desert. The sun shone in burning fierceness. The bare mountains stood gaunt and desolate. The plains lay about them, a sage-brush waste. The earth was parched and baked, until it was cracked in its intensity of heat. The only green objects were the willows which lined the little stream that came from the hills. Pitiless, indeed, was the sight, all the more dreary when contrasted in the memory with the moist lands and fertile fields of Missouri and Illinois. But they did not falter. They may not have fully comprehended their situation, but by the eye of faith, they saw past the heart-breaking present into the glorious future.

Before landing, the Pilgrims held a meeting in the cabin of the *Mayflower*, where they drew up an agreement declaring for liberty, and announcing themselves loyal subjects of the English king. Strange that they who could get no protection from that king should still declare themselves Englishmen!

The Pioneers held a meeting the day after their arrival,

wherein they praised the Lord for his watch-care. Two days after, a party ascended Ensign Peak, and unfurled to the breeze the stars and stripes. Though the American government would not protect them, they were Americans still!

Hard and long did the Pilgrims labor to establish themselves in the wilderness. There was the continual fear of the native savages. The soil was rocky, and hard to cultivate. The elements were not gentle to them, and it was no easy task to wrest from the earth a scanty subsistence.

Equally untiring did the Pioneers work. The Indians were also a menace to them. The land was virtually a desert. There were no forest's cooling shade to protect them from the summer's heat. Often the winters were severe. It was no easy task to contend against devouring insects and blighting frosts, and to make the parched ground produce their bread.

The history of the Pilgrims repeats itself in that of the "Mormon" Pioneers. Both made epochs in history, both began new chapters in the story of the race, and in the unfolding of God's purposes in the earth. It is counted an honor to be able to trace one's lineage to the Pilgrims. In a few years hence, it will be equally honorable to be the sons of the Pioneers.

But the greatness of both lies not only in what they did, but in the spirit in which they worked. The faith in their hearts was manifested in their works. They honored God and their religion, not only with their lips, but with every power of their souls. Both were Pilgrims, both were Pioneers.

"Let it not be grievous," wrote the Pilgrims' brethren in England to them,—and the sentiments expressed will apply with equal force to the Pioneers—"Let it not be grievous to you that you have been instrumental to break the ice for others. The honor shall be yours to the world's end."

INDEPENDENCE DAY IN MEXICO.

BY SARAH E. PEARSON.

I stood apart upon a grassy hillside
To watch the gay procession as it passed,
The cavalry bands playing martial music—
And infantry, and citizens *en masse*.
The autumn sun, beneficent and mellow,
Glistened on burnished helm and sabre sheath;
And autumn leaves of gala red and yellow
Vied with the huge boquet and perfumed wreath.

The very winds, in sympathy with freemen,
Lifted and spread their banners to the skies;
And bore away upon their wings to heaven
A nation's glad, enthusiastic cries.
In cadence sweet, they sang their ode to Freedom,
Peace on the land where brave forefathers slept;
From gladsome eyes, I caught their inspiration,
Smiled in return—then hid my face and wept.

For oh, the music of that song was unfamiliar,
The words were chanted in an unknown tongue;
Strange the device, and stranger still the banner,
Lifted on high and to the proud winds flung.
Never had I so sensed my isolation
From mountain vales which first mine eyes did greet—
Never had I so missed that starry emblem,
Our glorious flag that never knew defeat.

Gone are the days when cradled on thy bosom,
My mother, have I listened to the strain
Of "Oh, my Father," or "Star Spangled Banner,"
The zealot's or the patriot's sweet refrain.
Gone are the days of martial song and story
From lips now stiff and cold in death's embrace,
A father's voice recounting deeds of glory
Of soldier-ancestors of patriot race.

And though no more I dwell within thy borders,
No more my feet may press the sacred sod,
Yet ever present the soul's adoration—
Home, country, mother-tongue, and fathers' God.
And though I learn to love my foster-country
As foster-mother who hath proven kind,
Sacred as kisses pressed on waxen eyelids,
Are memories of that freedom-land of mine.

THE ROAR OF THE CATARACT.

A FOURTH OF JULY RAMBLE.

BY SARAH WHALEN.

"Come," said Frances to her brother, one day in the early part of July, "let's leave the city for the Fourth, it will be so noisy and dusty and tiresome. What do you say to going with father and mother on the trip to Canada?"

"Agreed," said her ever indulgent brother, "Let's do it. I understand the *Norseman* is going to make a run over to Toronto, and I think we can induce father and mother to take that boat. Starting from here on the morning of the Fourth, we shall escape the racket of the city and after leaving Toronto, we can come back by way of the Falls and Buffalo. That will be fine."

Accordingly, bright and early on the morning of the Fourth of July, the little party boarded the steamer, lying at her wharf at Charlotte, the port of entry for Rochester. Everything was gay and joyous, the weather all that could be desired, the boat staunch and true, and bedecked from stem to stern with pennants floating gayly in the breeze. Many hearts were swelling with emotion at the display in honor of the day.

The steamer got under way, and as she left the dock, the waters of the Genesee river were plainly discernible entering the lake at this point. They steamed rapidly past the light-house, built on a long pier extending into the lake, and almost the last object seen off shore was the blast-furnace whose fires burned steadily night and day.

Our travelers also knew well that when the good, staunch

Norseman returned from her Canadian trip, her pilot would steer directly between the two lights in order to bring the boat safe into the harbor. After proceeding an hour or two, the shore had become invisible, and they were afloat on broad Ontario or Cadaracqui, as the Indians called it.

On reaching the middle of the lake, we can imagine the surprise of Frances, on seeing the sailors haul down every pennant, every streamer on board, and leave just one American flag flying forward, as the boat was steered steadily into the little Canadian port of Cobourg to leave and to take on mail.

After leaving Cobourg they touched at Port Hope, and then on to Toronto, which they reached in the evening. They have truly avoided the dust and noise of the city. After spending a day or two in the beautiful city of Toronto, in the province of Ontario, and visiting the parks and public buildings of which the city boasts a considerable number, they hastened as rapidly as they could from Toronto to Niagara Falls.

On reaching the port, there were the United States custom officers, as particular as they could be, and as Frances said even "more so." Before leaving for her trip, and knowing that she would be obliged to expose possibly all articles in her valise, she had taken the precaution to pack a great many small articles, such as pins, needles, thread, etc., in a small box, which she placed in the bottom of the valise. The official running his hand quickly through the articles, felt the box, and, turning things upside-down, said to her:

"Madam, what is in that box?"

For one moment she was non-plussed, having forgotten exactly what she had packed therein. But rapidly recovering, she blurted out the names of the contents, when she was allowed to depart in peace.

Thence to the Park at the Falls, and after resting awhile, the brother, who always delighted in entertaining his sister, engaged to tell her many interesting incidents connected with the river and the "mighty waters."

Looking through the trees, they espied some Indians from the Tonawanda reservation, engaged in making and selling beaded articles.

"They look peaceful enough," said the brother, "but their ancestors must have caused the whites here in the early days considerable trouble."

"Speaking of Indians," the brother continued, "let me tell you first of a custom, strange indeed, which the ancient tribes here had.

"Goat Island is situated at the verge of the Falls, and separates the two great cataracts; the heavier being on the Canadian side of the Niagara River, is known as the Horseshoe Falls.

"Let's go over so that we can see the Horseshoe and you can the more readily understand from its shape, how it gets its name. Here the water, just before it takes its wild plunge of one hundred and sixty-five feet, is supposed to be sixteen feet deep, from the fact that a schooner drawing that depth of water went over the falls a number of years ago.

"Among the many interesting things which are to be found here is the beautiful rainbow, which in sunny weather is always to be seen, as you see it now, hanging over these falls. Is it any wonder that the Indians believed that a mighty spirit dwelt in them, which must be appeased by the sacrifice to it of one of the most beautiful maidens of the tribe at certain stated periods? The victim having been selected, was placed in a canoe filled with fruit and flowers, and set adrift in the upper rapids, to be swept swiftly and silently into the awful gorge below, from whose unfathomable depths no human being has ever come out alive.

"The American Falls, here next to us, as you see, are not so heavy, but higher. Under these is the wonderful Cave of the Winds, which is simply a niche in the solid rock, the veil of the cataract forming its outer wall. If you imagine yourself in a recess in a wall with a sheet of water flowing down in front, you will have a very fair idea what the cave is like, excepting the guide, the excitement, the danger, and the dampness.

"On word in regard to this island, it is nearly two miles in circumference, and almost entirely covered with primeval forests in whose shady depths one would never think that such a natural wonder was so near at hand, so silent and undisturbed is everything around. To preserve the natural scenery is the great aim of the Commission having charge of the State Reservation. Always

at this season of the year, as you will notice, the whole island is covered with a carpet of beautiful flowers. You know the river has a number of interesting islands in it. There is Grass Island, for instance, a small one at the head of the rapids, which at high water is completely submerged, and below which it is foolhardy to venture. From that point to the brink of the falls here, the water seethes and roars among the rocks and over lesser cataracts, some of them twenty feet high. Yet, down this boiling, foaming torrent, men have ventured and landed in safety here at the head of Goat Island.

Years ago the boys of a small village, a short distance back from the river, used to go in swimming at a place not a quarter of a mile above the cataract; they would be carried, of course, down stream with the raging current, but would with considerable skill stop themselves by getting into the foot of an eddy, which would carry them up stream again. Venturesome boys!

"Up the river is Fort Erie, which in early days was a place of no little importance, as it was the scene of one of the hardest fought battles of the war of 1812. The remains of the old fort are still to be traced out with tolerable accuracy among the rank grass and debris covering the ground.

"Farther down on the other side of the river is the village of La Salle, so named because of its being the place from which that intrepid missionary and explorer set out on his voyage up the Great Lakes. The spot is still pointed out as the identical one from which his boat started. A little farther down, we come to the spot where Father Hennepin, the first white man to look upon Niagara Falls, stood when the magnificent scene burst upon his wondering vision. Below the falls, the river takes an abrupt turn to the north, and flows through a gorge nearly two hundred feet from the top to the surface of the water. How deep it is from the surface to the bottom of the gorge, no one has ever yet ascertained. Some say two hundred feet, others say more, but no one can give the exact measurement. From this point where we are, for about two miles down, the river is quite smooth, the velocity of the undercurrent having a tendency to send the surface water in a contrary direction. Here a small steamer makes regular trips to within a short distance of the waterfall. From the deck one

may obtain all the view permitted by the spray. Come let us go down to the Suspension Bridge and the Whirlpool, and I shall explain as we proceed. At the Suspension Bridge, the undercurrent begins to come to the surface in huge billows, as you see, that seem to struggle with each other for room in the narrow space in which they are confined, and thus continues the conflict until it reaches the Whirlpool, where it strikes a solid rock, which sets the water spinning around in ever-lessening circles until the center is reached. An object that may have been following these circles, goes down at this point, only to reappear on one of the outer rings, and so it goes, till by some lucky chance it strikes the outlet and passes down the river. One very strange feature of the Whirlpool rapids is that the water is several feet higher in the center than on either side.

"If we should continue down the river, we would pass the 'Devil's Hole' on the way. Into this, a party of British soldiers were driven by their French and Indian enemies. It is said that portions of broken gun cartridges can still be seen at the bottom. The stairs leading down to this dreadful place are long since fallen to decay, and no one has the hardihood to venture in, perhaps not even his 'Satanic Majesty' himself. Farther on is the picturesque little village of Lewiston, beyond which is a noble river, navigable to the largest crafts afloat on the Great Lakes.

"If we should pass down the river seven miles more, we would come to Old Fort Niagara guarding its mouth. About this place there is a story which I do not think historians tell.

"During the war of 1812, salt became extremely scarce in a certain town in Canada. A party was organized to try if they could not beg, borrow, or steal some from their American cousins. They crossed the lake in a large, open boat, and landed at or near the fort. To the officers, they represented themselves as being refugees from British tyranny and anxious to serve under the starry banner. The garrison being weak, these men were gladly received, and soon made themselves familiar with the fort and its surroundings. In a short time, they were sent with their boat to the mouth of the Genesee, where we came from, with a load of raw hides. This was the opportunity for which they had been waiting. A few miles down the lake, a quantity of salt was stored near the

beach; and throwing the hides into the water, they loaded with barrels of the savory substance and made for Toronto. At this place, the leader was closeted with the Governor, to whom he doubtless disclosed the weak condition of the fort, the greater number of whose garrison were sick or wounded, because a short time after, it was surprised and its entire garrison slaughtered.

"Opposite Lewiston, on the Canadian side, are the historic heights of Queenstown, where fell General Brock, to whose memory a splendid monument has been raised. Every schoolboy knows the story of the battle of Queenstown. How the American regulars gained the heights; how gallantly they held their position, while the militia looked on, refusing to come to the aid of their countrymen; and how, after a desperate resistance, they were forced to surrender and lay down their arms, and were then turned over to the tender mercies of the Red Men with tomahawks and scalping knives.

"Not many miles from here, and farther up the river, is the field of Lundy's Lane, memorable as the scene of a desperate battle fought in the darkness of night. Some interesting relics of this conflict were dug up a year or so since, and are now in possession of the Canadian Historical Society. Each year, on the anniversary of the battle, a meeting is held at this place, where Americans and Canadians alike unite in commemorating the event. But we should be friends with the Canadians, since we are such close neighbors. Indeed, about one half of our boundary line is drawn in water.

"But, sister mine, are you not wearied of my long rambling tales? Let us listen for a few moments longer to the sound of the 'Mighty Waters,' and then hunt up father and mother and on to Buffalo and home."

A NEPHITE'S COMMANDMENTS TO HIS THREE SONS.

BY B. H. ROBERTS.

II.—SHIBLON.

No two men are alike. In all the millions of men who have inhabited the earth, no one of them has been a duplicate of another. Infinite variety exists among men as among blades of grass and the leaves of trees. Yet leaves of trees have much in common, so too have blades of grass; and so too have men. There seems to be an infinite sameness on the one hand, as there is an infinite variety on the other, and in that sameness infinite degree. It is true also that this infinity of variety extends to the inwardness of man as well as to his outwardness—to inward temperament and mind, as to outward form and semblance—a good thing to remember, since it may help us to be more patient with each other in seeking that unity of faith and feeling that bespeaks the harmony which comes from a comprehension of the truth, and which at the same time may make us one, and will also make us free.

No two men are alike, but perhaps so far as two men may be alike in temperament, Helaman and Shiblon, the sons of the younger Alma, were alike. Both were steady, plodding, modest, patient, righteous men. Neither of them could have enacted the part of the prodigal son. You could never think of either of them spending an inheritance in riotous living, and afterwards feeding on husks with swine. Theirs were the dispositions that would lead them to stay at home with the father, though one could never think

of them as complaining at a feast being given to the prodigal, when he returned from his wanderings and folly to his father's house. Blest, indeed are those "whose blood and judgment are so well commingled."

These men being much alike, it is not to be matter for wonder that the "commandments" of their father Alma were similar in each case; except, that as upon the elder son was to devolve the future responsibility of the presidency of the Church and charge of the sacred records, the instructions to him were more elaborate than to Shiblon. In his commandments to Shiblon, however, Alma began at the same point at which he commenced his instructions to Helaman: "My son, give ear to my words; * * * inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God, ye shall be cast off from his presence." And what better beginning can be made than this, in any kind of a case—either in admonishing a good man to persevere in well-doing, warning a wicked man of the future, or persuading a sinner to turn from the evil, and live in the pleasant pastures of righteousness? The remarks imply faith in God; and faith in God and in the results growing out of obedience or disobedience to him, must ever be the foundation of all righteousness, the starting point of all moral reforms, the proper beginning of all admonitions, and all preachments, hence, Alma, the servant of God, skillful in ministering the word, began with that statement of fundamental law.

And now more especially as to this young man Shiblon, what of him?

Such as he, are the joy of parents. From his youth had he served God; steady, faithful, earnest; no vanity, no folly had marred his career. He was doubtless such a son as every mother would wish her son to be; and that every father would point to as an example for his own son to follow. Such youths make the Samuels, Nathaniels, the Johns, the Nephis; and, coming to modern days, the Hyrums and Don Carlos Smiths, the Edward Partidges—Israelites, indeed, in whom is no guile! These be the righteous ones—whose prayers avail much; who move the powers of heaven to action for themselves and for their friends, because

the powers of heaven are controlled and handled upon the principles of righteousness, and only upon the principles of righteousness—and by righteous men. These are the salt of the earth, and render, in a quiet way, more service to mankind than the world takes note of—blessed be the righteous men—good men!

But do good men need commandments—do Shiblons require instructions—admonitions—warnings? Ah, yes; and never yet was man so righteous that he did not need warning. Sometimes they stand most in need of it. They are as those possessing rich treasures—they may lose them—their treasure may be stolen, hence the need of more care; for where much is possessed, much may be lost; and when a righteous man forsaketh his righteousness, how great indeed is the loss not only to him but to the world! And, moreover, and strange as it may seem, even goodness hath its vices, and they are, too, among the worst of vices. Self righteousness, begetting the air-sniffing “I-am-holier-than-thou” mein; and “I-thank-thee-that-I-am-not-as-this-publican” quality. This, and that which is akin to it, the spirit of narrowness, of intolerance, which so frequently attends on goodness, until sweet charity and broad human sympathies are shut out of its associations—these are the vices of goodness. These, and one other danger, stood in the way of Shiblons. That other was the danger which early piety stands in of lapsing ere the close of a life's work. Men of this type, not infrequently, weary in well-doing; and, after maintaining their righteousness through the morning hours of life, at last give way to temptation, and downward go

Like lawine loosen'd from the mountain's belt.

Shiblon had been steady and faithful through the early years of his life; he had been diligent and patient and long-suffering throughout the trying mission to the Zoramites; and though he was stoned and put in bonds for the word's sake, still he murmured not, but endured all patiently, for God was with him.

Yet stood he in the danger I have remarked—a lapse from his early righteousness, else why this admonition of the old Nephite prophet, his father, Alma?

For as you have commenced in your youth, to look to the Lord your

God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end.

That he stood in danger of the pride which comes from a consciousness of personal goodness—in danger of the bigotry, intolerance and overbearing spirit that are so frequently the defects of consciously good people, let the further admonition of Alma witness:

See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength; use boldness, but not overbearance; and also see that ye bridle your passions, that ye may be filled with love; see that ye refrain from idleness. Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom. Do not say, O God, I thank thee that we are better than our brethren; but rather say, O Lord, forgive me my unworthiness, and remember my brethren in mercy; yea acknowledge your own unworthiness before God at all times. * * * Now go, my son, and teach the word unto this people. Be sober.¹ My son, farewell.

I depend upon this passage bearing me out in what I have written concerning the dangers in which conscious goodness stands.


There is still more to be learned in the “commandments” of Alma to Shiblon. Something which discloses the strength of the righteous, the source of their power; a source, alas! too frequently overlooked by them, by all of us, in fact; by those of us who still hunger and thirst after righteousness, as well as those who have attained unto it. What I mean is disclosed in these words of Alma:

I know thou wast in bonds; yea, and I also knew that thou wast stoned for the word’s sake; and that thou didst bear all things with patience, *because the Lord was with thee.* * * * And now my son, Shiblon, I would that ye should remember that inasmuch as ye shall put your trust in God even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day.

And again, in Alma’s own experience:

Now, my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me, which maketh

these things known unto me; for it I had not been born of God, I should not have known these things. * * * And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold he is the life and the light of the world. Behold, he is the word of truth and righteousness.

And here is the strength of the righteous—it is of God. It is of his grace and his mercy. It comes of being born of God. Man is not sufficient to the attainment of righteousness by his own unaided power. It is vain for philosophers to say to us, "Tis in ourselves that we are thus or thus. Our bodies are gardens to which our wills are the gardeners; so that, if we will plant nettles, or sow lettuce; set hyssop and weed up thyme— * * * why, the power and corrigible authority of this lies in our wills." The righteous man knows better. He has won his fight for the triumph of goodness in his own soul, by the grace of God, by the help of God, and *not* alone. True, there must be a conjunction of the will of man with the grace of God; there must be strivings for the right, and resistance of evil; there must be the hungering and thirsting after righteousness; an exercise of man's free agency as to which he will choose, the good or the evil; but the agency used, and the choice being made—to attain to the heights of godly righteousness, there must be the help of God, the grace of God, the power of God. 

And this, as I read the words of Alma, is what the Nephite father would have his son recognize—the necessity for trust in God; the necessity of dependence on the grace of God. And this, I understand to be the spirit of the teaching of the Book of Mormon:—

I give unto men weaknesses that they may be humble; and my grace is sufficient for all men that will humble themselves before me; for if they will humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will show the Gentiles their weakness, and will show unto them that faith, hope and charity, bringeth unto me—the fountain of all righteousness.

BUSINESS TRAINING.

BY D. E. DAVIS.

[D. E. Davis, a resident of Box Elder County, is a graduate this year of the Commercial Class, Brigham Young Academy, Provo, and was the class speaker. The following extract, "loaded with ideas," is taken from his address which was courteously submitted to the ERA by Dr. Geo. H. Brimhall.—EDITORS.]

Starting out in life is more dangerous than going to war; more hazardous than taking a trip to Klondike. Greater responsibility than this no man has ever assumed. The trio of a successful life is character, energy, and education. Surely, a noble father or a wise mother could not have neglected these three helpful and indispensable accomplishments that are needed to give success to their son or daughter.

The world, it is said, is always looking for men who are not for sale; men who are honest, sound from core to circumference, true to the heart's core; men whose consciences are as steady as the needle to the pole; men who will stand for the right, if the heavens totter and the earth reels; men who neither flag nor flinch; men who can have courage without shouting for it, men in whom the courage of everlasting life runs still, deep, and strong; men who know their message and tell it; men who know their places and fill them; men who know their own business and attend to it; men who will not lie, shirk, nor dodge; men who are not too lazy to work nor too proud to be poor; men who are willing to eat what they have earned, and wear what they have paid for; men who are not afraid to say "No" with emphasis, and who are not ashamed to say "I can't afford it."

The sea of life is safe to travel on if the pilot of your boat knows the dangerous places and how to avoid them. Without such pilotage, the trip is a dangerous one. Don't take the chances of being wrecked by failing to secure the services of that skilled and reliable pilot, Business Education. You need not wait for something to turn up, for something will turn up if you throw aside chance and luck, and depend upon your own exertions. The main point is to get up the steam of energy and application, and then, with Business Education at the helm, you will steer clear of the many dangers that obstruct the current, and safely land in the harbor of success.

Too many students spoil a lifetime by not having patience and perseverance. They take up a business course and pursue it until they see about one half of its mysteries; then they get the idea that the world needs their services so badly that they must leave school and go to work, or else they get discouraged and tired of study and quit school. The truth of the matter is, the world does not need your help at all, unless you are thoroughly competent to do the work it has to do. Do not be in a hurry. You would better stay in school, and in the back-ground a few months longer; yea, even a few years longer, if necessary, and be recognized for some special qualifications when you get out, than to get out too soon to make a failure of life just because you have learned nothing to a finish.

An opportunity to better one's condition in life is like the nugget of gold that lies hidden in the ground. It may turn up at any moment, but in order to secure it, you must be on the ground ready to seize it. There will always be high, honorable, and lucrative positions for those who are qualified to fill them, but the world is getting more exacting every day, and is demanding higher qualifications. The highest success can be reached only by those who demonstrate that they can do, in the best way, the work that the world wants done. Education prepares one to grasp the opportunity, and the opportunity well improved leads to success. Like time and tide that wait for no man, opportunity does not wait on preparation. To secure the golden prize, you must be ready to grasp it when it passes your way. Places that are so acceptably filled today, by those who deserved success by the hard work they

did to attain it, may, tomorrow, be vacant, and those best qualified to fill the places will be called to the front. Never, in the history of civilization, were there better facilities for obtaining a preparation for the work of life than today, and never were the rewards greater. It is just as true, too, that never were the punishments of ignorance so severe as at the present time, when ignorance must compete with machinery. Educated and well-trained minds will get the remunerative work, while ignorance will serve to add to the great army of tramps. Opportunity offers the choice of two roads for the youth of this land to take, one is ignorance, which leads to failure, and the other is education, which leads to success.

A moment's reflection shows that deficiencies in business training are responsible for a great many financial failures. Many a fortune has been lost just because its possessor knew nothing of business. It is a good sign when university professors begin to realize that a business training is among the necessities of a popular education. There is a time coming when each of us must live upon the memories of the past, but that time is not present.

There is a time in every person's life when he must depend upon others; then there comes another time, and that is when they are expected to "start out on their own hook." You cannot always stay at home with father and mother, and it is not well that you should do so. They will not always be with you, and when they are gone, you will have to get out into the world and depend upon self. Why not get this preparation before they leave you? Every person should consider himself under the guardianship of his parents until he reaches the age of maturity, but during this time he has two duties to perform, one to assist his parents, the other to educate himself by acquiring practical and useful knowledge. The parents' duty lies in helping him to do this in a most satisfactory manner.

It will be noticed that a business education embraces those branches of an education that have a direct application to the practical affairs of life. The utility of a good, practical, legible handwriting is conceded by all. In almost every business and professional office, shorthand and typewriting are in demand. Improved and up-to-date methods of book-keeping are demanded by

this pushing, practical age. As a greater part of the business is transacted by correspondence, this branch of a business education has assumed great prominence, and is now considered indispensable.

THE SCOFIELD MINE DISASTER.

Near twice one hundred forms are, one by one,
In terror taken from untimely tombs;
On Scofield's turf, beneath a blazing sun,
Lie Scofield's dead near Scofield's weeping homes!

Where but a moment since, peace reigned supreme,
And only May Day quiet could be found,
Now groans are heard, and wives and mothers scream,
As black and mangled bodies strew the ground!

There, side by side, in death's unyielding grasp,
Lie blackened, charred remains of miners brave;
Sons, fathers, husbands shared one mighty clasp;
Passed to death's vale in one black, yawning grave!

Our Father, thou who doest all things well,
Look down in mercy on those shattered homes!
Send sunshine there, and do their sorrow quell,
Until the day of resurrection comes.

For those departed ones we breathe a prayer;
Take them to thee, on that eternal shore;
They've gone ahead—and we shall meet them there;
They are not dead, but only "gone before."

CHARLES C. BUSH.

Honolulu, June 1, 1900.

SALVATION DIVERSIFIED.

BY ELDER HENRY W. NAISBITT.

Salvation is a broad word, it covers a great deal of ground; it may mean one thing to-day and another to-morrow; it changes according to conditions, and varies often in the experience of one individual.

It means one thing to the babe, and another to the young man; and to the man in years, it enshrines more than in his giddy days of inexperience.

Attention is salvation to the child; bread is salvation to the hungry; shelter, to the perishing; work, to the unemployed; knowledge, to the ignorant; relief, to the poor; and clothing, to the naked.

Some men need to be saved from themselves, some from associations, others from special temptation, and a few from their so-called friends.

Philanthropic effort seeks to save, temperance organizations wish to save, men found libraries, build model lodging houses, establish infirmaries, erect asylums, found alms-houses and poor houses, all for salvatory purposes.

Others erect schools, endow colleges, project universities, and all educational appliances; when "the schoolmaster is abroad," it is to save men through the intellect, and redeem men through the brain.

Some found reformatories, the law builds prisons, temperance men decry public houses, and the teetotalers would deliver men from temptation and themselves, by abolishing the liquor traffic.

Every looker-on has his hobby, every worker his policy, every dreamer his panacea for "all the ills that flesh is heir to."

Some are frantic for salvation by legislation; others think co-operation is "the thing;" a few believe that unrestrained liberty would work redemption; the politician has his scheme, the socialist his, the philosopher his, reformers of every grade have theirs, and some, like Satan, would insist on giving salvation whether a man thought he needed it or not.

The infidel, the agnostic, as well as the moralist and religionist think something is wrong, that "the times are out of joint," that everything is and will be a failure except their own special and peculiar prescription; *that*, however, is healing to the body and politic as to the individual, if only experiment were allowed.

That all these things have some potency, there can be no doubt; but if there is one certain, reliable, universal panacea, it is either undiscovered of men or unaccepted, so a recipe is as valueless to a sick man, as is theory to a race in death; and strangely enough, few of these self-appointed physicians trust their own remedies in individual sickness, which only proves that the mass of pretenders are either charlatans or quacks.

The salvation of the Bible, of true religion, is broader than this, yet it has its method of development and its variety of expression. The Old Testament made obedience to commandment the key to salvation as that was then understood; later, it consisted in keeping the law, but the doctors and rabbis so burdened the law with comment and restraint that it became a burden and a failure.

The prophets in denunciatory language aimed at sin, and the query was presented by Micah, "What is required of thee, oh man, but to do justice, to love mercy, and to walk humbly with thy God?" Jeremiah said to Jerusalem, "Wash thy heart that thou mayest be saved." In the latter dispensation it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Still later, it was, "He that believeth and is baptized shall be saved." Then, "This is life eternal to know God and Jesus Christ whom he hath sent," and finally, "He that endureth to the end shall be saved." Paul said, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Some taught that "except a man was circumcised he could not be saved." Paul told the Romans that they were "saved by hope," and Peter said "as the ark saved Noah, so also doth baptism now save us," and good authority said, "except ye repent, ye shall all likewise perish," and again Paul, writing to Timothy, said, the Scriptures were able to make him wise unto salvation through faith in Christ.

God, in numberless places in the Old Testament, is called "the Savior." In the New it is said, "There is none other name given under heaven or among men whereby they can be saved, except that of Jesus Christ," and Peter urged the repentant sinners on the day of Pentecost that they should save themselves from that untoward generation. Men have often been saviors to others, as was Othniel when against the king of Mesopotamia; and Elud against Egdon, king of the Moabites; and such men as Moses, Joshua, David, Solomon, Josiah, now and then some of the Judges and Kings; and the Prophet Obediah said that the Lord should raise up "saviors upon Mount Zion" in the latter days.

So there are varied saviors, and varied forms of salvation, such as special condition may require, and yet there is a salvation in which all the necessities of man "find ample room and verge enough," and that is the Gospel of Jesus Christ, which is declared to be "the power of God unto salvation." In this sense the apostle asked, "How shall we escape if we neglect so great salvation?" Jude called it from a different standpoint the "common salvation," which it assuredly is and was, because it can be universally applied or received. Faith in God and Christ, the Father and the Son, finds its true relative position; repentance becomes a necessity and an enjoyment; baptism is accepted as an ordinance of God; the laying on of hands is beyond exclusion; and association with the Church becomes a duty and a privilege. "Hope maketh not ashamed," privilege brings blessing; blessing, enlargement; and progress, peace. This, therefore, circumscribes, absorbs, unites, all these diversified features and phases of intelligent, righteous faith and true religion. Love to God and man kindles in the heart renewed trust, and so men know that they have passed from death to life.

In this great Gospel, all things meet; from it, all things

diverge. It is the Gospel of God and Christ; the latter by virtue of his calling is said to be the "author" thereof, as he is the "captain of our salvation," "of which salvation the prophets have enquired."

It is systematized truth, established ordinance, efficient organization, authoritative priesthood—the divine science of eternal life: all other salvations "pale their ineffectual fires" in the light of this. All other saviors are but auxiliaries and co-workers with this great High Priest of our profession; all other authority is subordinate, and it alone will accomplish the end whereunto it was sent.

This has come to earth in our day by the power and the will of God, through his anointed servant and prophet, Joseph Smith, an insignificant plough-boy—not a scholar as the world hath it, but of appointment in the heavens. He opened "the dispensation of the fullness of times." He held the authority of God to organize and establish the Church of Jesus Christ in its fullness and plenitude of power. His life's work is the miracle of our age; its success baffles every opponent; its methods surprise a sleepy world; it is going forth conquering and to conquer, and all the powers of heaven are pledged to its ultimate triumph and success.

"And I," said Jesus the Christ, "If I be lifted up, will draw all men unto me." Eternity may be required to do this, but "the dream is certain and the interpretation thereof is sure."

THE SPEAKERS' CONTEST.

THE ADDRESSES WHICH WON THE FIRST AND THE SECOND PLACE.

[One of the features of the June, 1900, conference of the Mutual Improvement Associations was the closing meeting, in the Assembly Hall, of the Speakers' Contest of the Salt Lake Stake of Zion, as described by Superintendent Richard R. Lyman, in the ERA for May. There were five speakers and subjects: Walter J. Sloan, "Thou Shalt Not;" Mark C. Brown, "Joseph Smith, His Mission and Persecution;" Alma O. Taylor, "The First Vision;" Thomas J. Howells, "The Expulsion From Missouri;" Carl Hjalmar Carlquist, "The Philosophy of Trial."

The judges on thought and composition were Dr. James E. Talmage, Professor N. L. Nelson, and Elder Edward H. Anderson. As judges on delivery were Bishop Orson F. Whitney, Dr. George H. Brimhall and Elder B. H. Roberts. The following efforts were awarded the first and second prizes respectively; the first being a gold medal presented by the *Deseret News*, and the second, three beautifully bound volumes of the ERA, given by the General Board, Y. M. M. I. A.

President Joseph F. Smith presided, and in a well chosen speech presented the medal, which was won by Walter J. Sloan as per combined decision of the judges; while the presentation of the second prize, won by Mark C. Brown, was happily made by Apostle Heber J. Grant. We take pleasure in presenting the winning orations to our readers.—EDITORS.]

"THOU SHALT NOT."

BY WALTER J. SLOAN.

The thoughts which I shall utter are the result of some study as to the causes which have led to most, if not all, the persecutions

that have been heaped upon the former as well as the Latter-day Saints.

Four thousand years ago, God thundered from the summit of Sinai, ten great commandments. Since that eventful day in the world's history, each has been broken time and time again, yet the breaking of none has caused so much sorrow and suffering, misery and death, as the breaking of the ninth, "Thou shalt not bear false witness against thy neighbor."

The world's tragedy, enacted on the summit of Calvary, was but the effect of a cause which had preceded it. The breaking of the sixth commandment had been preceded by the breaking of the ninth commandment. Let your minds go back to the scene which was enacted in the judgment hall of Pilate, nearly nineteen hundred years ago. Seated upon his throne, with his purple robes about his form, is the Roman governor; before him, stands the man who, but a few hours earlier, had been dragged from his agonizing prayer in Gethsemane; to the right and left, stand Rome's hirelings; close to the throne, stands the band of priests, elders, and scribes, every feature of their vicious faces showing the hatred which they bear towards their intended victim. Only one thought seems to control their actions: "Away with him. Let his blood be upon us and upon our children." The background of the judgment hall is filled with a hating, howling mob, crying, "Crucify him! Crucify him!" presenting in their action, a picture of hate and murderous intent such as the world has rarely seen. Pilate finds no fault. The testimony is not strong enough to convict. Are, then, the priests, elders and people to be denied the blood of their intended victim? No; for "at last came two false witnesses." It would be unjust to say that Pilate knew that the testimony was false, yet upon it, he sentenced the Perfect Man to death upon the cross. The Son of God was crucified on Calvary. He was convicted before Pilate. He was convicted by liars. He was murdered by haters. The breaking of the sixth commandment on Calvary's hill was not a greater crime than was the breaking of the ninth, in the judgment hall of Pilate.

The Savior was crucified through the breaking of it; Peter and John were imprisoned by the same means, as were Paul and Silas; the stoning to death of Stephen was but an effect from the

same cause; Peter was crucified, head downward; Paul was beheaded; all the horrors of the early Christian persecutions were but the outcome of the testimony of false witnesses. Read the story of the Inquisition; of the massacre of St. Bartholomew; of the religious persecution in Germany and England; nay, read the story of religious persecutions throughout the world for the past nineteen centuries, and then tell me if you know of any other commandment, the breaking of which has had as far-reaching effect as has the breaking of the ninth. Time forbids a detailed account of all the horrors committed in the name of religion, but in nearly every case, the cause was the same as that which drove the Man of Sorrow from the judgment hall of Pilate to the hill of Calvary.

No sooner did Joseph Smith, the boy-prophet of the nineteenth century, tell of the heavenly visit which he had received, than false witnesses arose. Read the story of his mob-driven life, from the age of fourteen until his cold body lay against the stone wall of Carthage jail. Read the history of the Latter-day Saints from Kirtland to Jackson County, to Nauvoo, to Far West, to the valleys of the Rockies; the story of Johnston's army and the Utah penitentiary, and then tell me what was the cause of all the robbing, driving, imprisonments, beatings, mobbings and murders which have been committed in the name of religion and justice, if it did not arise from the testimony of false witnesses?

Let any elder of The Church who has filled a mission to any nation of the earth, tell you of his trials and persecutions, and you ask him the cause. I think that he will answer with me that it was brought about through the testimony of false witnesses.

The history of the world's great crimes may be written in two sentences: The breaking of the ninth commandment, the cause; stealing, mobbing and murdering, the effect.

Few people, if any, in the world's history, have suffered so much from the breaking of this commandment as have the Latter-day Saints, yet sometimes I wonder if many have not forgotten the cause of their persecutions, of most of their sorrow and sufferings? if some of them have not forgotten that the God who gave them existence has said, "Thou shalt not?" if many of them have not forgotten that good (though homely it may be,) maxim of The Church, "Mind your own business?"

The lowest, most contemptible and cowardly creature is the character assassin, for his work is usually done in such a way that his victim has no chance for defense. The thief and the murderer are oftentimes brave in comparison, for "none but cowards lie." No person can have the right to break the ninth commandment any more than he can have the right to break the sixth or seventh.

If, to the breaking of the ninth commandment, you can plead "not guilty," for you have injured no man with false testimony, then all praise to you for keeping free from this sin. But characters may be ruined without a direct lie, by innuendo, a false impression, by a half truth and half insinuation. "A lie that is half a truth, is the blackest lie of all." Such actions always have weight with those who wish to believe evil. A word, a look, a sigh, then, metaphorically, like the Arab, you fold your tent and silently steal away; Mark Anthony-like, your actions seem to say, "Now let it work; mischief, thou art afoot. Take thou what course thou wilt." "When we say of people what we will not say to them, we are either cowards or liars."

You tell me that man is the architect of his own career, that if he has broken the law, he must pay the penalty. I grant your charge. But his actions do not license you to add greater crimes to his credit. I deny any man the right to sit in judgment upon the actions of his neighbor, unless he has been injured; yes, even then, I deny him the right to judgment. "Judge not, lest ye be judged." "Forgive one another, even as God, for Christ's sake, has forgiven you." If you pray to God to forgive you of your sins, and refuse to forgive your fellow-man, I deny you the right to utter the Lord's prayer, "Forgive us our debts as we forgive our debtors." Note the first thought which the Prince of Peace uttered after the prayer, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Before you refuse to forgive, I ask you to remember the last great prayer,— "Father, forgive them, for they know not what they do;" forgetting not the words of life and beauty, "Blessed are the merciful, for they shall obtain mercy."

Humanity is frail enough; the faults and wrongs which we have and commit are numerous enough, without any adding thereto.

What joy or satisfaction does it give to tell the faults of another? God has not appointed us to tell the failings of our neighbors, to make their failings known to the world. Would it not be nearer our religion and our Prince to hide the faults, and to try and lead the erring one from the errors of his way? remembering that "The words of the tale-bearer are as wounds."

Let me make a plea for the erring soul. Fathers, mothers, you who know the faults of your neighbor's son, or the indiscreet acts of his daughter—before you herald them, think how your story would sound, if it were directed against your own loved ones, and how you would feel if the story told should blight the fair name of your child, and cast a stigma upon yourself. You who have children whom you love with your heart's strong beating, what would be your feeling if it were your child of whom some one had spoken ill?

If you are first to see a fault,
Be not the first to make it known.

Hide rather than expose a fault, for there are times when silence is better than the truth. The first Napoleon had, as one of his mottoes, "I command, or I am silent." Can we not take for a motto, "I speak good of others, or I am silent."

Young man, you who have a mother and sisters, ere you speak ill, true or false, against the mother or sister of another, let me ask you to think how your words would sound spoken against those dear ones whom you love, remembering that to the true man, the character of a woman is ever sacred; no matter what she is or may have been, you do but lower yourself to speak ill of her. To the young woman who is given to this fault of evil speaking, I can only say, "Thou art thy sex's own worst enemy. Thou hast less charity towards thy sex than has man."

We are human, weak and frail. Paul-like, "The spirit is willing but the flesh is weak." How willing, how weak, only the struggling, fighting soul knows. The greatest battles of life are those fought in silence. Be he what he may or where he may, away down deep in every heart lies the wish to lead a higher, a better, a nobler life; yet how hard it is to overcome evil, to leave forever the flesh-pots of Egypt? Yet, how much easier would be our fight

if there were only a helping hand, a smile or a word of encouragement! Would it not be better for the young man or woman whom you see going wrong, if, instead of telling others of the wrong, you were to go to him or her with love and kindness and try to help them to a higher and better life; a pound of help is better than a ton of advice; an ounce of kindness, better than a car-load of faultfinding. "There is an infinite satisfaction in receiving the gifts of God, but the privilege of becoming the means through which he will bestow light and blessings upon others, is the greatest privilege bestowed upon man." "There is no beautifier of the form, complexion and manner, like the wish to scatter joy and not pain around us." I cannot think that we would defame the character of our brother wilfully; I cannot think that we would injure, by tale-bearing, with malicious intent; but rather, I try to think that we do not know the "why's and wherefore's" for every false step that he may have made. It is not given to us to know his trials and temptations. If we understood his heart's motives, we would be less ready to find fault, more ready to help.

For we judge each other harshly,
Knowing not life's hidden force;
Knowing not the stream of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh, we'd love each other better,
If we only understood.

I plead for the erring, struggling, misunderstood soul; that with love and kindness it shall be led, not driven, to a higher, a better, a nobler life.

God gave ten commandments. They are as binding today as they ever were. Where is the Latter-day Saint that would make unto himself any graven image? Where is the one who would worship any other God? They are not Sabbath-breakers; they are not profaners; they are not thieves; the teaching of the seventh commandment is sacred to them; the murderer is unknown among them. All of these commandments have they kept from their youth up; but do they break the ninth commandment? Do they

bear false witness? You ask me if I place the bearing of false witness upon the same level of crime as the breaking of the sixth seventh, eighth or tenth commandment? And why not? God made no distinction when he gave them. He prefaced each with "Thou shalt not." I know of but one distinction made in Holy Writ—that which was made by the Christ. "The first great commandment is this: Thou shalt love the Lord thy God with all thy might, mind and strength. And the second is like unto it: Thou shalt love thy neighbor as thyself." Who is thy neighbor? Read the parable of the good Samaritan. Do I love my neighbor as myself, when with words I rob him of his honor, of his good name? You remember the words which the Bard of Avon has put into the mouth of Iago?

Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse, steals trash; 't is something, nothing;
'T was mine, 't is his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him
And makes me poor indeed.

"The crown and glory of life is character." Wealth nor talent should be so priceless. Fame is oftentimes but a dream; wealth but a will-o'-the-wisp.

Death robs you of your loved ones, and sorrow fills the heart; friends prove false, and regret floods the soul; wealth vanishes and leaves poverty; take away religion and the bright star of hope is gone; health goes, the vengeance of a violated law of nature remains. Wealth may be regained, health may return, other loved ones fill the aching void, new friends take the place of those lost, the star of hope may once more shine; but take away honor, and you leave nothing but desolation, heartaches and misery! The sun of life is set; darkness alone remains. You have stolen that which can never be returned. And as surely as God lives, you shall pay the penalty of that theft. The laws of the land may fail to reach you in this life, but the laws of God will reach you in eternity. You have broken a commandment and the penalty shall be paid.

The breaking of the ninth commandment has ever been fol-

lowed by suffering, misery and death. The partial breaking of [it, by disgrace and dishonor. "Blessed are the merciful, for they shall obtain mercy." "Forgive us our debts as we forgive our debtors." "Thou shalt love thy neighbor as thyself." "Thou shalt not bear false witness against thy neighbor." Such are the commandments of our God. Can we, will we, do we follow them?

JOSEPH SMITH—HIS MISSION AND PERSECUTION.

BY MARK C. BROWN.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

It was thus ordained and established in the heavens, that the Gospel of Christ, which, through the formality, the idolatry, and the transgressions of mankind, had been taken from the earth, was again to be restored in its fullness. The Giver of all good, again took compassion upon fallen humanity. An angel of light waved aloft the scepter of love, of charity, and of forgiveness, and through the instrumentality of the boy-prophet, the gates of heaven were opened; the glory and power of God were again exhibited; the plan of salvation and everlasting life, was once more made manifest; and the Priesthood of God was given to man, never to be taken away.

But pause while reason and imagination vainly attempt to fathom the supernatural mysteries of this divine proclamation! Darkness, delusion, and ungodliness, had reigned supreme for centuries. The beacon light of truth had been extinguished by the abominable practice of sham worship and idolatry, and the Great Master, in the anger of his soul, uttered in lamenting tones of sorrow, "They draw near to me with their lips, but their hearts are far from me. They teach for doctrine, the command-

ments of men, having the form of godliness, but they deny the power thereof." False pride and bigotry intoxicated the unscrupulous mind to the egotistical idea that direction from the Great Parent was unnecessary in such an age of intellectual development and progress. The declining barbarisms of witchcraft and superstition still bade defiance to the enunciation of any unpopular proclamation.

O, where is he who is endowed with the capabilities of receiving and carrying into execution such an omnipotent charge as the bringing forth, in such an untimely epoch, a message of truth, upon the success of which depends the fate of salvation of past millions, and millions yet unborn? Frail humanity would boastfully point to the learned doctors of logic and divinity. The unenlightened eye of mortality would confidently search among the influential despots of Alexandrian skill, and there expect to find an unrivaled champion who alone is equal to the task of ushering in a charge of such grave import and responsibility.

But nay, "God hath chosen the weak things of the earth to confound the things which are mighty." Formerly, when the world was to be redeemed from the cursed bonds of eternal death, there came forth a lowly Nazarine from Judea, who conquered by a warfare more divine, triumphed by a conquest more supreme and celestial.

This established precedent called from the ranks of poverty and obscurity the unlearned and unpretentious Joseph Smith, an unknown lad of fourteen years, yet intrusted with the mission, the extended import of which is beyond the realm of human conception. Of humble birth; reared in a locality whose primitive customs were undisturbed by the dazzling influence of modern etiquette and society; intimidated by the tender years of undeveloped boyhood; handicapped by his lack of celebrity and reputation, and possessing a lowly social station, yet he came forth boldly, and in the simplicity of his noble heart proclaimed the divine truths revealed by the Great Master of fallen humanity.

The glad tidings of joy were greeted with responsive welcome in the yearning hearts of many, but the fierce multitude of opposition made the latter-day prophet the victim of inhuman and merciless persecution. From the hour he proclaimed his divine mission,

he became the target of scandalous abuse and hireling cruelty. His motives were misconstrued; his deeds were misrepresented, and he was spurned as an imposter by the impious professors of divinity. Why did they not, as becometh their profession, take him by the hand and lead him back to the strait gate and the narrow path which leadeth unto everlasting life?

Ah, he was encircled by a mysterious influence hitherto unmet in the ecclesiastical researches of the day. His was an uncommon doctrine, he was an uncommon man, and with his penetrating argument, aided by divine power, he unmasked the inconsistencies of unauthorized worship, and left the superstructure a helpless mass of ruin and abomination.

His truth was too authentic to meet with the sanction of the learned ministers who "preached for hire, and devined for money." For this reason, they became his avowed enemies. They conspired to thwart the progress of his purpose, and when they reached the bounds of human decency, they instituted heinous persecution, of such base and ignoble character that hard-hearted heathendom would have blushed for shame, if her historic pages had furnished a parallel example.

The last October sun of 1838, shed welcome rays of quiet upon a peaceful "Mormon" village in Missouri. The bounteous harvest of the verdant fields waved to and fro at twilight in the cool and refreshing autumnal breeze. The doors of the rude log-cabins remained unlocked, and the guards had retired from their watch with little fear of impending woe.

But alas! envious sectarianism had decreed to annihilate its progressive rivals. Governor Boggs issued an order for the "extermination" of the "Mormons" from the "free republic" of Missouri, and before the shades of night settled on that peaceful village, its streets were filled with the blaspheming clamor of a malicious mob, enthused with the desire and power of carrying the decree into execution. The Prophet of the Saints and their leaders were seized and confined as prisoners of war. The citizens were commanded to surrender their arms, and when the command was obeyed, rapine and plunder deprived the unprotected Saints of their household comforts and necessities.

The Prophet Joseph was court-martialed and sentenced to be

shot at 8 o'clock the next morning. His family and friends were to witness the vile deed, and brute force rendered resistance impossible. The hours of the night were spent in witnessing agonizing scenes, and when the morning came, the violence of the mob renewed its raging fury. A second court-martial decided to carry the prisoners back to Jackson County, deeming a more public execution better suited to satisfy their murderous desire.

Before starting on this fateful journey, the innocent Prophet was led, by a strong guard, to bid his defenseless family a last farewell. His heart was filled with overflowing grief, and as he neared the threshold of his humble dwelling, he heard the bitter sobs of crushing sorrow from the broken hearts of his destitute kindred. The door was opened, and as he embraced his grief-stricken wife, their weeping children clung to the garments of their condemned sire, but were ruthlessly separated by the merciless hand of a soldier. The Prophet requested the privilege of a private interview with his unconsolable family. The request was scornfully denied, and he was torn from the embrace of his loved ones, and hurriedly marched off to join the profane mob on their way to Jackson County.

Other leaders were treated in the same inhuman manner, and their suffering was his suffering. Their bodies were weighted down with galling chains, and during this tedious travel, they were subjected to unrelenting torture and blasphemous threats. In the presence of these shackled heroes, their victors boasted of the murder and robbery they had committed among the "Mormon" element, and how they had shot and dashed out the brains of defenseless men, women, and children.

The journey was at an end, and in the meantime, the penalty had been moderated; instead of a public execution, the prisoners were taken by a jeering crowd and dragged off to Liberty jail, where they remained for six long months, and where persecution was administered worthy of a Tower or a Bastille, but unfit to be called the product of enlightened civilization.

The name of Joseph Smith was heralded throughout the civilized world, but the prevarications of churlish priests attached to it a stigma which signalized the Prophet as an ambitious impostor, and common enemy of all secular creeds.

Words are inadequate to portray the mental and physical torture of which he was the unfortunate recipient. His people were berated and persecuted with Neronian cruelty, and he was the one to whom they looked for protection. He was their leader, their Prophet, and the expounder of the principles for which they gave their possessions and their life-blood.

Yet, he had done everything which could have been done to allay the rising torrent of opposition. He had been patient beyond human endurance. His people had been outraged and murdered in the face of civil law which offered no protection or remuneration. And when he appealed to the chief magistrate of the republic for redress in behalf of his fellows, that chief of executive power uttered in solemn words, "Your cause is just, but government can do nothing for you." O! land of religious liberty, whose laws of justice stand as a light to all nations, seal the pages which record that ignoble answer, lest future generations disown the legacy of their inheritance!

The dark ages had passed, but in the heart of advanced civilization there yet lingered a trace of the characteristic traits of that preceding epoch. An innocent and harmless Prophet was driven from city to city; arraigned before a court of justice forty-seven times during the short life of thirty-eight years. Thrice was he sentenced to be shot for refusing to recant and deny the divinity of his mission, yet his faith and determination increased as tribulation came upon him. He was the hero of the cause which he had espoused, and willingly endured the brunt of the persecution in order that his people might survive and prosper, notwithstanding the sweltering heat of opposition which was heaped upon them.

But the end was not far distant. The grim and guarded walls of Carthage jail were destined to surround a prisoner who was to sacrifice his innocent blood to quench the desire of a fiendish mob of assassins, and hither went the meek and lowly Prophet, "as a lamb to the slaughter," and died that his cause might live.

He who had spent his life as a benefactor to mankind; he who had accomplished a work unsurpassed since the crucifixion, now gave his precious blood to seal his testimony to the divinity of the command with which he had been entrusted. Stricken down as a martyr, ere he saw the yoke of bondage removed from his faithful

comrades, he died in the bloom of manhood, an innocent victim to the scoffing powers of Satan. Yet in the words of the martyred hero, "No unhallowed hand can stop the work from progressing; persecution may rage; mobs may combine; armies may assemble; calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent; visited every clime; swept every country and sounded in every ear; till the purposes of God shall be accomplished and the great Jehovah shall say 'the work is done.'"

UTAH, STAR OF THE WEST.

Lo, a beautiful star in the west shineth bright,
Its beams, so effulgent, now spreadeth in glory!
To brighten and gladden the world with its light;
And its destiny grand is the theme of my story.

CHORUS:

O long may it shine, with a splendor divine,
And shed forth its beams with a glory benign,
That its people, through honor and virtue, may bring
Salvation to those who will serve the Great King!

As an emblem of peace to America's land,
As a beacon of hope to this great spreading nation,
As a power for the right lo, its sons nobly stand!
And proclaim to the world the great light of salvation.

ANNIE G. LAURITZEN.

RICHFIELD, UTAH.

LETTERS FROM MISSIONARIES.

THE WAY CLEARED.

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed;

Then he openeth the ears of men, and sealeth their instruction.
Job. 33: 14-16.

Nearly every missionary of The Church can testify of instances in which the Lord has prepared the way to warn the people. I give one of my experiences in this regard. It is only one among many others.

During the fall of 1898, while laboring in Harrogate, York, England, my companion and I had difficulty in getting a foothold. Time and time again, we tried to reach the aristocracy as well as the poorer classes, but they all seemed to have no desires to cast aside their vanity and listen to the servants of the Lord. In the midst of these discouragements, we were very earnest in our pleadings for heavenly aid. One night, before retiring, we pleaded with the Lord to make known unto us some honest souls who might listen to our message. That same night "in a dream or vision of the night," I beheld myself walking to my tracting field, when a voice seemed to say to me: "Take that narrow path, and it will lead you to a small house by the side of the railroad." I obeyed and gained admittance into a signalman's cabin. He seemed to welcome me, and from my conversation with him, learned he was a religious-minded man, having studied the claims of many sects, but embraced none, as he had found none right. I received the impression that he had plenty of time to

read our literature and converse; that while it was not the custom of the company to allow visitors at a signal office, yet I would be allowed. All this I learned in my dream.

Next day, on my way to distribute tracts, for the first time I noticed a footpath, similar to that of my dream. I could see no little house, but, taking the path for four or five hundred yards, I beheld a small signal-cabin in a ravine, built by the railroad company. A sign-board in front of me read about as follows: "Any one found trespassing along this track, and at the signalman's cabin, will be prosecuted and fined not less than ten pounds and not more than forty pounds. By order——"

The notice in my dream was to go into the cabin, so over the fence I went, and to the shanty. There I explained to the signalman my mission, and in a two or three hours' conversation with him, found that he was seeking to know the truth, having read the claims of many faiths, joining none, as he had not yet found the truth. He had abundance of time to read and converse between trains. In the next two or three months, I visited often, leaving him Church literature and conversing on our most holy faith. The signal-cabin was the resting-place of track repairers, inspectors and railway employees in general. Sometimes the cabin was crowded with people and nearly every time, a few called in. With these workmen, and the signal-man and his wife, I had many talks on the Gospel and loaned books, gave away tracts, and was invited into a few of the homes of the people. In this way, my prayer was answered, my dream fulfilled to the smallest particular, and time may tell the amount of good done by the Lord opening up the way to that little signal station.

JAMES W. LESUEUR.

Guernsey, England.

WHO WILL JOIN IN THIS CAUSE?

The world is in a woeful condition. Yes, but does it help matters any to know that? Not in the least, unless we find the

remedy. A fool might perceive that a man was sick, but it would take a wise man to point out the remedy. The true philosophy and cure for all the world's ills is embraced in one sentence of the sayings of that greatest of all philosophers, Jesus of Nazareth: "As ye would that men should do to you, do ye also to them likewise." If we had faith enough in God, mankind and ourselves to practice that "perfect law of liberty," all our land would soon be a peaceful, smiling Eden. That law can be lived, and nothing short of it practiced will ever let us realize the full meaning of life. Living the selfish lives that we do, deprives us of more than half the joys of life. Do good for the sake of good, and not for outward show or praise of man. A man's life consists not in the abundance of earthly things which he possesses. To lay up gold and silver is not the object of life. The houses and lands we possess, the food we eat and clothing we wear are merely the means to an end. We eat to live; what do we live for? In order for us to realize the full import of life, we must be educated to look upon each other as the children of a common Father, placed on earth for a wise and glorious purpose—the development of our souls; and here we are laying the foundation of the life that is to be, fitting and preparing ourselves for a greater life of progression throughout the endless ages of eternity. Now, who will be home missionaries in this cause of humanity? Who will become Latter-day Saints indeed, and join in the great work of regeneration which this people are engaged in?

J. L. WORKMAN.

Virgin, Utah.

THE FIRST VISION.

AN ADDRESS DELIVERED AT THE SPEAKERS' CONTEST,
Y. M. M. I. A., SALT LAKE STAKE OF ZION.

BY ALMA O. TAYLOR.

In order to appreciate the force of the light of a Gospel dispensation, it is necessary to understand a little, at least, regarding the spiritual condition of men before the bursting forth of that light. Therefore, I desire, in a few words, to give an idea of the religious condition of mankind at the opening of the Dispensation of the Fullness of Times.

In searching the sacred and profane history of the world, we discover the fact that the period when human sacrifices were offered to Roman gods, and the laws of morality were buried beneath the debris of Pagan licentiousness and sin, is the only time when the inhabitants of the earth were in greater spiritual darkness than they were during the eight hundred years previous to the spring of 1820.

That period when the great Catholic Christendom smiled upon the atrocious deeds of the Spanish Inquisition; that time when the state religion of England became so oppressive that the Puritans and Quakers were forced to leave their native land in quest of new homes where they could exercise religious freedom; those early days of the nineteenth century when religious revivals and Christian discord were raging in America; all these, do but show how in the long years of human wandering, the principles of per-

suasion, brotherly love, and liberty, taught by the Savior, had been changed into the low doctrines of compulsion, strife, and serfdom. From the abundance of the heart the mouths of men ceased to speak. And the great Judge who had been merciful, until men showed by their acts that they preferred darkness rather than light, called home his ministers of salvation, and shut the doors of heaven against the appeals of mocking lips which came from hypocritical hearts. Not led by the "pillar of cloud by day" nor the "pillar of fire by night," without the ministration of angels or the voice of the Good Shepherd, the souls of men wandered, unnourished, in a world of wickedness and sin. For centuries, men were left alone with the testimony of the scriptures, which they trampled under their feet in favor of doctrines as far from truth as the worshiping of idols or the divinizing of planets.

During this period of time, rulers, by force, gained power which made them intolerent and cruel; nations rose and crumbled; generation after generation passed away; discoveries were made and inventions wrought, important to their age; new theories in the known sciences were advanced; new ideas of God were formed; and the ways to salvation became as numerous as the dispositions of men.

It was in the midst of this confusion of religious thought that the light of a new dispensation burst forth; that the silence of heaven was broken; and the veil covering the true Gospel, was torn away.

Those immortal words of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," had appealed with great force to the young mind of Joseph Smith; so great, indeed, that his faith was implicit in the promise thus made. With all confidence he sought, in humble prayer, the God of ancient Israel to reveal to him, where, in all this chaos of religious strife, he could find the truth. He hoped for truth, he longed for truth, but the cries "lo here is truth, and lo there is truth," had so confused his young mind, that he decided to appeal to his God who knoweth all things, that he might gain the wisdom which he then lacked. Never before had he poured out his soul in vocal prayer, but so earnest were his desires that he sought the solitude of the woods, where

the voices of nature joined in beautiful harmony, as his petitions ascended to God.

Consider for a moment the grandeur of the scene.

History records how kings and emperors live in courts and palaces, surrounded by all the luxuries which their vast resources afford; how justice has stepped forth to check the progress of tyranny and crime; how single men have stirred the hearts of nations to war or peace; and how the strong arms of victorious soldiers have swept away the rule of oppression, and established the freedom assured by the flag of liberty. But the beauty of the imagination of all these scenes, is lost in the conception of that lovely spring morning when the Savior gave instruction to the unlearned boy in the woods of Manchester.

The sun shone clear and bright, and the birds sang as though inspired to use the full sweetness of their voices. The crowning branches of the gigantic oaks, swaying lightly in the gentle breeze, nodded nature's welcome to the heavenly vision, while the grass, still wet with the dews of night, bowed in reverence to the sacred scene. In the midst of this picture which nature had created, a boy of fifteen years, knelt in humble devotion, praying in tones which indicated the earnestness of his soul. His face was raised toward heaven, and upon his countenance there was reflected the brightness of the vision which his eyes beheld. He was not arrayed in purple robes nor clothed in garments of scarlet, but clad in the daily apparel of a common farmer boy. The simplicity of his raiment and the humility of his spirit, as he bowed in the midst of the woods in prayer to God, brings before us that period in the life of John the Baptist which was spent in the mountains of Judah, where he became familiar with all the changeful aspects of oriental nature, and still more in the high converse of his soul with God, in the reading of his word and in prayer. The altar before which he knelt was not amid the burning tapers of a great cathedral, but in the grove, "God's first temples." He knocked, and the portals of heaven were opened; he sought, and the Father and Son were revealed to him; he asked, and the heavenly messengers answered.

What rapture must have filled his bosom when he saw the heavenly personages, and heard the voice of the Father say,

"Joseph, this is my Beloved Son, hear him!" With what force must the teachings of the Savior have impressed themselves upon his mind, and after the vision had passed, what comfort must there have been in the words which promised that the true and everlasting Gospel would be revealed to him at a later time. But he need no longer have any doubt in his mind regarding the spiritual condition of men, for the God of heaven had now said that all creeds were an abomination in his sight, that they had a form of godliness but denied the power thereof.

The manifestation passed, and Joseph was left alone amid the dense shades of the forest. Had he fallen asleep and been dreaming, or was it possible that what he had seen was indeed real?

The world answer these questions by saying he was mad, dishonest, deluded or insane. But like Paul of old, who proclaimed in the face of scorn, derision, and mockery, that he had seen a vision, Joseph Smith denied not the truth of his revelation, though it cost him the friendship of many dear to his heart.

Despised and shunned, Joseph was left alone, an outcast to all but his father's family. With regret for lost companions bringing sorrow to his heart, but with the glorious hope in the promise of the Savior giving joy to his soul, he spent the next three years of his life in serious reflection. Then another light appeared, another voice from heaven spoke, and his young heart was encouraged by the instruction of the angel Moroni who came as a heavenly teacher to an earthly youth. These visitations when announced likewise called forth the ridicule of men.

So long had the heavens been closed, so long had they been as brass above the heads of men, so long had the human race groped in darkness, that well might they exclaim, insanity, delusion, when once the light was restored. Well might the Christian world mourn the fact that such a chosen spirit did not come and sanction one, if not all, of the religious dogmas of the age; and to justify themselves in rejecting his testimony, they cry insanity, delusion. No more sane was Enoch who looked upon the face of the Lord for a period of one hundred and twenty years; no more sane was Abraham when the Father appeared unto him and gave promise concerning his posterity; no more sane was Moses when he turned aside to examine the burning bush and talked with God, than was Joseph Smith when he conversed with the Lord in this

age. No more real was the angel with whom Jacob wrestled for an entire night, than was the angel of these times unto the Prophet Joseph Smith. No more beautiful were the words which introduced the Savior to John the Baptist, on the banks of the Jordan near Bethabara, than were the words of the Father which introduced the Son in this century, in the woods near Manchester. The fact that Joseph, though persecuted until death, held fast to his testimony, gives greater light and increased force to his wondrous vision.

Although it came to an unlearned boy living in obscurity, yet the force of its light puzzles the intelligence of the wise, attracts the attention of the student, and is gradually becoming a theme which places in the hearts of earth's great men, thoughts upon which their souls delight to brood.

To the minister, it had the force of the cyclone, which swept away his doctrine of revelation to him no longer being necessary, and started the structure of belief in a God with body, parts and passions. It placed a stumbling block in the path to impede the progress of Satan, and so well did the evil one understand the strength of this new antagonist, that he tried his utmost to destroy Joseph Smith, whom God had called to build the fortress of righteousness, and to throw up the earth-works of love. But the window of the ark had been opened, and the dove sent forth where it found lodgment in the hearts of men. The brightness of its light dazzled the eyes of the simple follower; it gave food to the skeptic; it became a more valuable study to the scientist than the mere disciple; and as the gentle rains of April give beauty and freshness to the new life of spring, so the vision of the boy Prophet gave glory to the birth of a new dispensation of truth. Upon the dark sea there fell a light of hope, which the hearts of honest men recognized as a means to help them reach the distant harbor, from which they had been driven by the storms of unbelief. A new star appeared in the heavens, which was to guide all who chose to follow toward the home of the risen Lord. The vision was indeed the earthquake which dried up the rivers of unbelief, which started the fountains of truth, and which shook the mountain, from whose side the little stone rolled forth to accomplish its destiny of filling the whole earth with the Gospel of purity,

STRATFORD-ON-AVON.

BY ELDER C. G. BERRY, ENGLISH MISSIONARY.

In the latter part of January last, a visit to Birmingham was privileged me, and during my stay of ten days an excellent opportunity presented itself to visit Stratford-on-Avon, of which, in company with President Hindley of the London conference, I took advantage.

Stratford is a quiet and retiring country district of Warwickshire, a distance of some thirty odd miles from Birmingham, but just far enough to separate it nicely from the noise and bustle of the murmuring multitude in the large cities, yet not too far to inconvenience its people from independently making a journey to the city whenever occasion may demand. We departed from Birmingham on an early train, and were not many minutes in leaving the smoky atmosphere, which hung like a cloud immediately over the city, at our backs. Fortunately nature had favored us with a delightfully clear day, the air being mild and tranquil, and as we hurried through the green meadows, farms, fields, etc., separated into individual sections by thick, neatly-trimmed hedges, or an occasional moss-covered, rustic fence, we saw the farmer plowing the soil, each furrow a quarter of a mile long and straight as an arrow, making ready for the approaching spring's sowing. I may add that it is the pride and ambition of the English plowman to plow a furrow, no matter how long, without introducing the slightest curve. On one occasion we observed four handsome shire horses, the first or rear of which was attached to the plough, the second, third, and fourth alternately ahead, each proudly pursuing the furrow previously thrown up, and the soil so light that the task was no greater

apparently than any one of the animals might have accomplished.

Our ride for a part of the way, was in view of the beautiful blue river Avon which coursed its way through the wide, fertile valley, while the soft intervening landscape lies practically inter-chained within its silver links—at times sparkling among clusters of willows, which occasionally bathe their drooping heads into its clear bosom, and then hiding itself entirely beneath its mossy banks, or among groves of lofty elms vastly populated with feathered songsters. Indeed, nature seemed to have especially provided a superior, mixed chorus for this occasion. The Misses Goldfinch and the Thrush family furnished the sopranos and altos; a flock of handsome black birds, comprised the tenors, while the cuckoo formed the bassos. They sang their own peculiar compositions, in a style most befitting to their environments, and every now and again, gushes of warbling melodies burst forth with an intensity fit to split their little throats, while the air fairly rang with bird harmony.

Of course, English scenery, at this season, was not costumed in its rich emerald green that would bedeck it two months later, as the trees were yet naked and leafless, although the grass carpeted the rolling hills. Meadows, etc., always green and picturesque, accompanied by the sudden change of the temperature, refreshed the air and idealized the whole landscape. However, after the lapse of a little time, we found ourselves in the village of the immortal Shakespeare, and, naturally, the first visit of interest was the little structure whose thatched roof sheltered the bard when he was first permitted to behold the light of a world of unrivaled fame which awaited him.

It is a small, stable-like little edifice, and would likely hold a rather uninviting aspect for the general passer-by, only from the fact that it is in very truth a “resting place of genius.” Strange that genius of such endowments “delight in hatching its off-spring” in some by-corner or some secluded hut—such it was in the case of Shakespeare. Upon entering the first room, our notice is attracted to an ingle-nook, just room enough for two, one on either side of the spit upon which the hams were smoked for family use. There we actually seated ourselves in the same favorite arm-chair that often gave comfort to the youthful poet, as we can imagine him, as

he sits drinking in every word "with a greedy ear," and listening to the diverse opinions of neighbors who may, perchance, assemble for the purpose of discussing the affairs of the town, and the nation, which at that time afforded the most popular means of obtaining news, for they had not the perfectness of the printing press by which the daily proceedings might be circulated, nor yet the convenience of the telegraph. No doubt, the foundation was then laid of his natural tendency to a broad-minded view of life.

From this we pass into an adjoining room known as the "birth room," or "museum," where many interesting relics are stored, too numerous to count, that were personally connected with the poet. If memory serves me well, there are three rooms, and one attic, in all, the floors of which are composed of large, flat tilings of sand stone, partly crumbled from age.

The low ceilings, not more than seven feet high, and the partly decayed walls throughout all of these chambers, were so occupied with names and inscriptions of enthusiasts of all nations that scarcely the space of half an inch could be found wherein we might add our own little signatures.

Among the many that we observed were those of Lord Byron, Sir Walter Scott, Robert Burns, Washington Irving and David Garrick. But those mentioned had a few years prior been singled out and almost obliterated by an envious female care-taker, who wilfully did so under a fit of jealousy, for which act she was immediately after expelled.

From Shakespeare's home, we rambled through a few green fields and hedge-rows, following a narrow foot-path for a mile and a quarter, being slightly interrupted occasionally by having to climb over a stile that had been placed in the rustic fence for the sole benefit of the pedestrians, the terminus of which brought us to the Hathaway cottage, the sacred abode and birthplace of Ann Hathaway, where she resided when first her virtues and charms attracted the poet, notwithstanding she was eight years his senior. This little home is entirely enveloped in a complete net of running ivy that wends its way from the foundation to the edge of its thatched roof, and is thickly interlaced with the fragrant yellow-flowered jasmine, the evergreen rosemary, and plants of rue. Mrs. Mary Baker, a descendant of the Hathaways, devoted the prin-

cipal part of her life from year to year receiving visitors to the cottage. She passed away, however, in 1898, at the age of eighty-six, leaving her daughter-in-law to succeed her, who received us very courteously at her door, and spared neither time nor pains in making us acquainted with events connected with the cottage and its many sacred relics. Among the many that would tend to create inspiring thoughts in the mind of the appreciative observer, was a dry-rotted old bench that had stood stationary near the cozy fireplace for more than three centuries. I took especial interest in this old stand-by, probably from the fact that according to tradition, it was upon it where cupid tied the knot between the poet and his lady love. Had I been able to give the old relic a tongue, what inspiring love tales it might have related, and no doubt it would have confided all in me, since I took so much interest in its once exalted station.

We saw the old-fashioned, but well-preserved, bedstead where the lucky charmer slept during her earlier years, also the little Bible which records the date of her birth.

After supping a draft of clear water, drawn from the old well near by, we thanked the little care-taker, paid her the regular fee of six pence, and resumed our way to the next place of interest which was found in the old Trinity Church, about three-fourths of a mile distant from the last named abode. In traveling from place to place, the eye meets with many other cottages with similar architectural embellishments to those already mentioned, the age of which alone would make them admirable, but nothing seems to impress the observer very deeply that he doesn't know to have some connection with Shakspeare.

Almost before the mind's eye was prepared for the next feast, we found ourselves within the shades of the old place of worship, within the enclosure of which are interred the remains of the bard and his family, aside from the nobility and gentry. It is situated near the banks of the "Soft flowing Avon" whose silvery waters pursue the even tenor of its course, year after year, as calmly and peacefully as though they were conscious of their sacred situation. The tomb of the poet is directly in front of the altar, and that of his wife, near by. A large flat stone marks their separate graves with their names and dates of demise inscribed upon them. The

following verse of four lines is also inscribed upon that the grave of the poet; said to have been composed by himself:

Good friend, for Jesus' sake, forbear
To dig the dust enclosed here;
Blessed be he who spares these stones,
Cursed be he who mars my bones.

This was not an unheeded warning, and has proved to have the desired effect, since it was contemplated, at one time, to remove his remains from the place of his birth to the Westminster Abbey, in London, where those of a great many English men and women of rank are interred; but, under the malediction of such condemnation, it was finally presumed well to leave them unmolested, and it sufficed to erect a monument in the Abbey to his memory.

The tomb of Anne Hathaway Shakespeare bears the following inscription:

HERE LIETH INTERRED THE BODY OF

ANNE,

WIFE OF WILLIAM SHAKESPEARE,

WHO DEPARTED THIS LIFE THE SIXTH DAY OF AVGV, 1623

BEING OF THE AGE OF 67.

Another feature of interest is a beautifully stained glass window upon either side of the church, given by the appreciative Americans, as a result of subscriptions from them, amounting to six thousand dollars, and which are known as the "American windows." One represents the "seven ages of man," very artistically personified by Moses, Samuel, Jacob, Joshua, Solomon, Abraham and Isaac; while the other, which is yet unfinished, will represent some startling events in the story of the new world under the headings, "The Landing of Columbus," "The Pilgrim Fathers," "The Declaration of Independence," etc.

Many of the pews within the church are very aged, substantially built of English oak, and bear record of the lewd, licentious indulgences of priests and monks of by-gone days. Low, disgraceful figures, some originally from ancient mythology, are neatly and

carefully carved, in relief, upon the backs of the seats, portraying subjects so disgusting that many have recently been obliterated under compulsory acts of the municipal government.

From the church, we visited the old grammar school where the poet received the greater part of his schooling, many of the tables and benches of which are still there, bearing pocket-knife inscriptions of long ago. He entered this school at the early age of seven, and was compelled to leave at the age of thirteen. His father, being but a poor wool-comber, could not afford to give his promising son William further schooling.

Adjoining the school room, is another room, of equal size, known as the Guild Hall, where the bard first witnessed an acted play, in company with his father, but where he afterwards became quite distinguished playing women's parts in the frequent theatricals given there. From thence, we went to the "Harvard House," another piece of quaint architecture of the Elizabethan age, built in 1569, for Thomas Rogers, where his daughter, Catherine, resided until she became the wife of Robert Harvard, and the mother of John Harvard, who afterwards emigrated to America and founded the Harvard University, near Boston.

As the day had gradually worn away, and the sun had long since hid its rays beneath the western horizon, we were necessitated to bring our visit to a conclusion.

The appreciation shown to Stratford-on-Avon by the Americans greatly supercedes that of any other nation. Only a few years ago, Shakespeare's home was about to undergo a change from the owner then, to an American, the latter intending to transfer it over the water to America, and there erect it for exhibition, when some British subject suddenly awoke and avoided the sale. In 1887, Mr. Childs of Philadelphia, erected the "American Fountain" to the memory of the poet, a handsome structure serving the purpose of a clock which chimes the Stratford quarters.

Well may the world cherish the renown of, and posterity feel grateful to, the memory of Shakespeare, for his images of wisdom and jewels of thought which find such easy expression in his golden verses of English.

EDITOR'S TABLE.

THE ANNUAL CONFERENCE OF THE IMPROVEMENT ASSOCIATIONS.

The annual conference of the Improvement Associations of Zion, which began on the 10th day of June, the date twenty-five years ago when the first association was organized, was a refreshing feast to the workers in the cause. President Joseph F. Smith, who attended and presided over all the general conjoint meetings and the officers' meetings of the young men, in his opening remarks on Sunday, referred, with regret, to the illness which prevented President Lorenzo Snow from attending, and asked that the prayers of the young people might be uttered for his speedy recovery, as had been done in the opening prayer by Elder J. Golden Kimball.

Speaking of the auxilliary organizations of The Church, he impressed the audience with the truth that the work of the Mutual Improvement Associations is of paramount importance, dealing, as it does, with men and women who are in the critical period when the character is developed.

He pointed out a doctrinal truth that should be repeated and deeply impressed upon all young Latter-day Saints. It is this, that we are required and it is necessary not only to do good, but to do so in the way that God has commanded, and with willing minds and hearts. He deprecated the feeling which seemed to be growing among the young that the religions handed down by learned men are just as good as the revealed religion of the Latter-day Saints. That there is good in all religions, he readily

granted, but he impressed the fact that, aside from the Priesthood of The Church, all men act without authority, and hence are not doing good in the Lord's way. All the good done where authority exists is done according to God's command, and hence is accepted of him; for God requires the heart and the willing mind and heart, and that we yield everything for the truth, in the way he desires it performed. Jesus impressed the needed lesson, when, in the agony of the garden, he exclaimed, "O my Father, * * * not as I will, but as thou wilt."

This feeling of implicit obedience to the will of the Father, in the way he has appointed, is the distinguishing feature between the true Church of Christ and the churches of the world. It is said that order is the first law of heaven, but before order is obedience, for that brings order. Obedience is so important that even the son of God was strictly obedient to his Father in the smallest matter as well as in affairs of greater moment. Even in baptism he rendered obedience, to fulfill the law of the Father. Let the associations impress this lesson, so that the youth of Zion may not be so blind that they can not see the difference between our religion and the religions of the world.

Another important teaching was dwelt upon in the officers' meeting on Tuesday. It was that The Church does not sanction its members to affiliate with secret orders. It is of far-reaching import, and affects many young men in The Church. There were several hundred leading young men present, representatives from thirty-nine out of forty-two Stakes of Zion, and they unanimously accepted the counsel of The Church on this subject of secret associations. In reply to a question, President Smith stated that no young man should hereafter be selected to fill any position in the Improvement Associations, who was a member of any secret society. The spirit of these societies is contrary to the genius of the Gospel, and no Latter-day Saint should partake of it. Their requirements are such that they fetter the liberty of those who join. They require the person's heart and soul first in their interest, and gradually lead him, tied hand and foot, from the ranks of the Saints. The Lord requires that the Kingdom of God and his righteousness shall be uppermost with his people, whereas, to the member of secret associations, the obligations of the order are

paramount. It was therefore counseled that the bonds between members of The Church and the secret organizations be honorably broken, and that hereafter all Church members avoid joining them.

Among the matters of business which came up for consideration, were the secretary's reports from which it appears that we have 544 associations with a membership of 28,747. There were \$1878.92 collected on the Improvement Fund, an increase of \$33.61 over last year. Out of the amount, \$1596.79 had been expended in the cause of the associations for secretary's services, railroad fares, postage, printing, etc. The IMPROVEMENT ERA was discussed, and general satisfaction was expressed with our magazine which has come out of its third volume, its critical year, with the colors of success raised high, especially when it is remembered that nearly two thousand missionaries have been supplied with the volume with only a few hundred dollars in aid from other sources. The officers were urged to renewed effort, in its behalf, for the coming year, and it will be the aim to make the ERA more useful and more interesting than ever before.

An important step in advance, voted upon by the conference, was the decision to grade the associations where conditions will warrant. It was decided that the officers should consider their duty to the associations over which they preside, first, among the calls of the auxiliary organizations, and that when ward officers are selected the stake superintendency should be consulted. Vital instructions were given upon "How to Improve Class Work," "Missionary Work," and "Preparation for the Opening of the Season." Other topics treated were "The Permanency of the Associations," "Duties of Secretaries," "Improvement Fund," etc., much of which it is intended shall be embodied in a circular of instruction to the officers.

A rich social treat was the reception tendered by the general boards to the stake officers, and which was held on Tuesday evening, at the home of Mrs. A. W. McCune. The decorations, refreshments, music, dancing, and above all, the free sociability and fraternal feeling, were all that could be desired, and were greatly enjoyed by the hundreds who were privileged to attend.

Now may God grant that all who took part in this conference

may instill its spirit of progress into all the associations of The Church, and labor to enlist the mass of young people in the living and active interest of mutual improvement, and in The Church and cause of God. The progress of the next quarter century, in great measure, devolves upon present workers. The possibilities are grand; what shall be the result? That is for them to answer.

THE ONLY SURVIVING SON OF SIDNEY RIGDON.

Among the recent visitors to Salt Lake City, not one has attracted more interest, from early members of The Church, than John W. Rigdon of New York City, the only surviving son of Sidney Rigdon who was one of the early workers in the cause of God, and once the first counselor to the Prophet Joseph. Patriarch John Smith and John W. Rigdon were school companions in Nauvoo, and Mr. Rigdon also knew President Lorenzo Snow. His object in coming to Utah was to call upon some of his old-time friends. On Saturday, May 19, he visited with President Lorenzo Snow, and spent some time in the President's office. Mr. Rigdon is a pleasant gentleman, well on in years, having been born in Mentor, Ohio, in 1830. His hair and mustache are white. He has a thin face, a round, full voice, bright eyes, and a nervous, sensitive nature. In manner, he is very affable; in conversation, ready and intelligent. He stands erect, and his rather tall but thin form lends him a dignified bearing. He carried as a souvenir a cane which had been taken from the oaken boxes in which the bodies of Joseph and Hyrum were brought from Carthage to Nauvoo, after the martyrdom.

That Mr. Rigdon is by profession a lawyer was evidenced by his ready logic, and the ease in which he gave expression to his sentiments. In speaking of old scenes in and about Nauvoo, he was several times affected to tears, especially was this the case when the later lonely and brooding life of his father was referred

to, and when he spoke of his own early days in Nauvoo: "In Nauvoo were the happiest days of my life," he said. "When I went to Pennsylvania, I was a stranger, and I became very homesick for Nauvoo. I think the people ought never to have left Nauvoo; but then, it was, perhaps, for the best."

On entering the President's office, President Snow introduced Mr. Rigdon to several who were present, and in so doing called him Brother Rigdon, which apparently intentional slip he partly corrected by remarking, "Mr. Rigdon says he is a half 'Mormon.'" To this the visitor, quickly awakening as if his whole nervous force were called upon in the effort, replied: "I am a 'Mormon' this far: I believe in the early 'Mormonism.' I believe Joseph Smith found the plates of that Book of Mormon, when, where and in the manner he claimed he did. I know my father never wrote the book. He never varied in telling the story of how Joseph obtained it. He always related it in the same way, and I believe he told the truth. At one time," he continued, "I had doubts about this, but I have come to know these facts, although I might not be able to prove them as I could prove some other things. When I went to father just before his death, and told him that if he knew anything regarding the coming forth of the Book of Mormon, that had not been told, he owed it as a duty to himself and his family, to tell it, he reiterated that he had but one story to tell, and that was the story told him by the Prophet Joseph Smith, that the records from which the book was taken were engraved on gold plates. Father then testified to me that Joseph was a prophet of God, and that an angel had handed him the plates from which was taken the Book of Mormon. I believe this testimony, although for a long time I was skeptical about it. So far, I am a 'Mormon,' and my heart is with your people. So was my father's; he never permitted any man in his presence to speak disrespectfully of The Church."

Speaking of his baptism he seemed proud of having been baptized by Hyrum Smith, the patriarch, in the presence of his own father and the Prophet Joseph. "I was sick, he said, "and I remember well how father, who was one of those positive men, came in one morning and said, 'Well boys, you are to be baptized today.' Sick as I was, I knew it was no use resisting, and so was taken and baptized in the river. I quickly recovered thereafter." He related

other interesting experiences incident to his boyhood life in The Church which were corroborated by Patriarch Smith and deeply enjoyed by the other listeners.

Mr. Rigdon has been in Utah once before, having crossed the plains with an ox team in 1863. He then called on President Young, who urged him to ask his father to come and reside in Salt Lake. He wrote his father to this effect, but the invitation was never accepted. Mr. Rigdon has a wife, two daughters and a son. His son, who resides in California, has visited Salt Lake City, on other occasions.

Speaking of his father, Mr. Rigdon, in a later interview affirmed that the two points on which his father hung out were polygamy and the accession of Brigham Young to the leadership of The Church, and although he never recovered from the humiliation, and spent the remainder of his days in silence, whenever The Church was assailed, the old fire would kindle in his eyes, he would become animated, and the assailant would soon retire a thoroughly whipped man.

PRAYERS AND WORK FOR THE DEAD.

One of the leading points in the new revelations which were received by the Prophet Joseph Smith, was the importance of the relation between the living and the dead. In the remarks of the angel Moroni, who visited Joseph as a messenger of God, the Prophet is taught, that before the great and dreadful day of the Lord, Elijah "shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming." In a later vision beheld in the Kirtland temple, Elijah, the prophet, stood before Joseph and Oliver Cowdery and said:

Behold, the time has fully come, which was spoken of by the mouth

of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near even at the doors.

From that time on, the hearts of the Latter-day Saints have been turned to their ancestors. The Lord has made plain to them that all the departed may be saved, and that in order to make this salvation possible, it is the duty of the living to officiate in vicarious work for the dead. It is the duty of the living to be baptized and sealed, and have other ordinances performed for the dead. For this reason, the Saints have built temples wherever they have gone. Temples mark their exile path across the greater part of the western continent—at Kirtland and Nauvoo, temples were built and dedicated, and a beginning in Missouri was made at Independence where a temple site was chosen and the corner designated by the deposit of a large stone, and in Far West the foundation was prepared and the south-east corner stone laid by the Apostles in compliance with revelation—and in their mountain commonwealth there are four of these sacred edifices upon which millions of dollars have been lavished to make them acceptable places for sacred vicarious ordinances which shall in time fully link together the past and the present, the living and the dead. No other people are so interested in the past as the Latter-day Saints, no other people have performed ceremonies which have so completely linked them with their departed loved ones, or who have gathered from the fathers that return of kind remembrance for the children, which is a source of undying inspiration to the human soul. In verity, with them there is a connecting link, forged by prayer and sacred ordinance, which has indeed turned the hearts of the fathers to the children, and the children to the fathers. Through them the threatened curse upon the earth will be averted.

In England, at the present time, the early Christian doctrine of prayers for the dead is being discussed in religious circles. It has been brought forcibly to the attention of both the national and the free-church bodies by the African war.

In a recent issue of the *Christian World*, the following occurs:

And why should we not pray for the dead? What is prayer, in the best conception of it, but the following of those we love with aspiration and affection, with desire for their highest good, with the whole best emotion of our soul? What barbarous infidelity has taught us that death interposes a limit to this outgoing? The notion that those who now rest in God are, because of that, beyond the reach or need of prayer, is heathen, and not Christian. It is disloyal at once to God, to the departed themselves, and to our own best instincts. There is no position, not that of heaven's central point; there is no condition, not that of supremest blessedness, that is outside the range of love. In proportion as it is blessed, the soul, whether on earth or in heaven, is more and more open to love's approach; and both here and in heaven, it is love that is the essence of prayer.

"We have neglected our dead, and in so doing have weakened one of the most intimate of our links with the unseen. We have put up in our minds barriers that do not correspond with the reality, and so have obstructed the flow of some of the grandest of the human inspirations. The mind revolts against these limitations. Its prophetic instinct recognizes them as a mistake.

If the people of England are really desirous of correcting their mistakes in this regard; if they desire the welfare and highest good of their dead, as well as salvation for the living, they may learn inestimable truths, leading to these ends, from the Latter-day Saints; truths which have been revealed directly from God. This people are constantly doing work for the redemption of the dead, and the blessing and salvation of the living; and they do it in the right way, in the way God has commanded.

Laboring among the people of England are more than four hundred missionaries who are anxious to explain to them the true plan of redemption for the dead and salvation for the living. Let their voices be heard, and their message be heeded. They have the keys of this dispensation, and their warnings may be taken as signs that the day of the Lord is near at hand. Nearly two thousand such messengers are proclaiming this Gospel plan in all the world. Let the nations give heed thereto, and live, and look to

Zion to learn the true ways of the Lord, so that they may prepare to walk therein.

A NEW EDITION OF "SUCCESSION."

Among the books of special interest to the young men of The Church which will issue from the press this summer, will be a second edition of *Succession in the Presidency of The Church*, by Elder B. H. Roberts. The first edition of this book was published in 1894, the object of it being to refute the false claims of the "Re-organized Church of Jesus Christ of Latter-day Saints." The little work has been very successful in its mission, as the demand for a second edition, in so short a time since the first was issued, abundantly proves. The second edition will be carefully revised and in some places enlarged by the author. The additions will consist, in the main, in a collection of evidence to the fact that the Prophet Joseph projected the movement of The Church westward, and really organized an exploring party for the purpose of finding a suitable location for The Church. Elder Roberts has in his possession the affidavits of two of the members of that company, viz.: of Samuel W. Richard and Joseph A. Kelting, the latter not now a member of The Church, living in San Bernardino County, California. These affidavits will, of course, be published in the forthcoming edition; and the author will also add his article, first published in the ERA, "A Sufficient Answer to Josephites." This article, it will be remembered, created, at the time of its publication, a profound impression upon all interested in the subject under discussion.

What will add an increased interest in the little work of Elder Roberts is the fact that the Josephite Church has attempted a "Reply," which in a series of foot-notes Elder Roberts will answer, and point out the weakness and sophistry of the Josephite conten-

tion. Speaking with Elder Roberts the other day with reference to the forthcoming book, he incidentally called attention to the fact that a statement made by him in the first edition of "The Succession," to the effect that some in high standing in the "Reorganized Church" had joined in the hue and cry against the Saints in Utah, and had aided in the work of misrepresentation (Succession p. 111)—was challenged by the author of the Josephite "Reply." He says, at page 100:

The Reorganization has, by action of the body, as well as through its committees and representatives, favored wholesome legislation against the crimes of polygamy and unlawful cohabitation; but we challenge the proof that we have aided in the work of misrepresentation.

To this Elder Roberts is prepared to quote, in support of his statement that, "Some of our friends of high standing in the 'Reorganization' have joined in the hue and cry against the Saints of God and have aided in the work of misrepresentation"—he is prepared to quote the Chicago papers which reported the speech of Joseph Smith, the president of the Re-organized Church, which he made at Chicago on the 22nd of February, 1882, during—it will be remembered—the great anti-polygamy crusade of that year. The Chicago *Daily Inter-Ocean* of Feb. 23, represents Joseph Smith as having said that:

There were many men in Utah who were single because they said they had no assurance they could find for wives women who were not contaminated. They might go to the farm houses to choose wives, but could not feel certain that some of the bishops had not been there and robbed the daughters of their virtue.

The Chicago Times' version of this part of the same speech, under the caption "A Lusty War Cry," (issue of Feb. 23, 1882) is as follows:

There are hundreds and thousands of Mormons in Utah who will not marry wives because they do not know where to get wives that have not been contaminated. They do not know what houses have escaped the invasion of lecherous bishops who have robbed hundreds of women of their purity. The men cannot afford to take the risks that marriage means.

Armed with evidence of this character, there can be no question but that the challenge of Elder Roberts' original statement will be completely met. Indeed, it was in view of these very attacks upon the young womanhood of Utah that the original statement was made. "Many vile and vicious things," remarked Elder Roberts, in conversation on the subject of this speech—"many vile and vicious things have been said of the Saints in Utah, but it was reserved for Joseph Smith, the president of the Re-organized Church to say at once the most untruthful, the lowest, the most contemptible, cowardly and vicious thing that ever was said of a much-maligned and misrepresented people. And what makes it so utterly inexcusable is the fact that the speaker knew better; for he had been in Utah, and had been among the people sufficiently to know that no such conditions as he describes in that speech existed. It was malicious, wilful misrepresentation. He bore false witness against his neighbors."

It is expected that the new edition of *The Succession* will issue from the press of George Q. Cannon & Sons in a few weeks; and we predict for this second edition a repetition of the success which attended upon the first.

HISTORIC PARALLELS.

That July is a historic month in the life of The Church, the first article in this number of the ERA will serve to remind the reader. The similarity between the story of the Pilgrims and that of the Pioneers, developed therein by the author, Nephi Anderson, will awaken renewed interest in this subject, among the young men, as, in the "chambers of the mountains," they patriotically celebrate the glorious July holidays.

A parallel of equally impressive character, will be presented to our readers in the ERA for August, from the pen of Major

Richard W. Young, of the supreme court of Manila, Philippine Islands. It will point out anew the great and striking parallelism between the times, lives and missions of Jesus Christ and Joseph Smith, the Prophet, with a view of convincing some of the more timid of the besieged young people, in the gloriously fortified city of "Mormonism," that our defenses are sound and impregnable.

NOTES.

"His joy is not that he has got the crown. But that the power to win the crown is his."

There are two rules which, if followed rigidly, will help any boy to succeed: the first, "Do unto others as you would that they should do unto you;" the second, Be a gentleman.

"When I found that I was black," said Alexander Dumas, the great French novelist, and dramatist, who was a quadroon, "I resolved to live as if I were white, and so force men to look below my skin." The remark should serve to spur on to accomplishment such young men as seem to have no chance.

No man deserves to be crowned with honor whose life is a failure, and he who lives only to eat and drink and accumulate money is surely not successful. The world is no better for his living in it. He never wiped a tear from a sad face, never kindled a fire upon a frozen hearth. There is no flesh in his heart; he worships no God but gold."—*Success under Difficulties*.

To him who wishes maxims for success, no writings offer richer examples than the proverbs of Solomon. If these are properly studied, and incorporated into the life of a man, he can scarcely fail to be virtuous, industrious and godly, and to marry a woman of like qualities. With such a foundation, there will be a happy home and successful lives.

It is often quite as necessary to use a little tact and common sense, as to pray—at least, the two go well together: A story is related of a Cape Cod minister who, according to an old custom, was called upon in

April to make a prayer over a piece of land, just as is done in Russia. "No," said the minister, when shown the land, "this does not need a prayer; it needs manure."

The fear of obstacles keeps many a young man from rising in the world. Surmounting difficulties is exercise that makes men and heroes. A writer in *Success* relates this anecdote: "A barefooted Scottish boy applied for work at a manufactory; he was told he must 'get shoes to wear.' In two months he earned the shoes, and applied again; but 'he was ragged.' In six months he came well clad; but you 'must read and write.' For fifteen months longer he studied at evening school. That boy became foreman of the establishment."

Difficulties are encountered in every vocation, and on the road to every position. Obstacles are not only inevitable, but are an essential part of the training for success:

"My little girl, to me it seems,
You buy your berries dear,
For down your hand the red blood streams,
And down your cheek there rolls a tear."
"O, yes," said she, "but then you know,
There must be briars where blackberries grow."

Any young man who thinks that faith is a requirement of religion only, is sadly mistaken. The foundation of science is faith, also. "Faith lies at the basis of every science," says Frank Sargent Hoffman, a member of many learned societies and the author of *The Sphere of Science*. "So far from faith commencing where science ends, 'there could no more be science without faith than there could be extension without space.'" He who says of any generalization in any sphere of thought that he will not accept it as true until he is absolutely certain of it literally does not know enough to eat when he is hungry, or to drink when he is thirsty. The conduct of an ordinary idiot would put him to the blush. As John Locke so tersely puts it, 'He that will not stir until he infallibly knows that the business he goes about will succeed, will have little else to do but to sit still and perish.'"

IN LIGHTER MOOD.

"Mister," said the small boy to the chemist, "give me another box of them pills you sold father the day before yesterday."

"Are they doing him good?" asked the chemist, looking pleased.

"I d'no whether they're doin' father any good or not, but they're doin' me good. They just fit my new air-gun."

* * *

Clara (after a tiff): "I presume you would like your ring back?"

George: "Never mind; keep it. No other girl I know could use that ring unless she wore it on her thumb."

* * *

She: "Most people admire my mouth. Do you?"

He (absent minded): "I think it is simply immense!"

* * *

A man who makes a thousand dollars is happy; so is a dog that has found a bone.

* * *

The opportunity to make fools of ourselves usually comes to us more than once—and always finds us at home.

* * *

"Punctuality, my children," said the old man, "is the thief of time. I have been a victim to the pernicious vice of punctuality all my life. I must have wasted years by being up to time and having to wait for people."

* * *

Meeting Trouble.—A countrywoman set her daughter, a girl of fifteen, to bake, while she went to a neighbor's. When she returned, she found the oven sparkling hot, and her daughter in another apartment, in the greatest agony and tears. A sight so unexpected excited the tenderest sympathy in the maternal bosom, and solicitude for the cause. After much entreaty, the daughter spoke. "I was thinking, if I was married and should have a dear child, and if it should live to run about, and I should be baking, as I am now, and I should go out for fuel, and should leave it alone, and it should take a chair and should get up to the mouth of the oven, and should crawl in and should burn itself to death, what a terrible thing it would be! Oh, oh, oh, dear what should I do?"

OUR WORK.

THE ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

There was a large representation at the general annual conference of the Mutual Improvement Associations of Zion, which opened on Sunday, June 10, in the Tabernacle at Salt Lake City. The conference closed on Tuesday, 12th, two days having been spent in officers' meetings, at which important instructions to the representative workers were given by the general officers. Out of forty-two stakes in Zion, thirty-nine were represented.

The paramount importance of the work of these associations, in the auxiliary organizations, was emphasized by President Joseph F. Smith, and President George Q. Cannon imparted valuable instruction and encouragement to the young people.

Obedience to the Lord in the acceptable way, through the appointed authority; the necessity of doing good in the way God has commanded and with willing hearts, which is a distinguishing characteristic of the Church of Christ, were forcibly impressed. The desire of The Church to free its membership from entangling association with secret organizations, was strongly taught.

The history of the improvement cause was fully set forth by speakers of both the young ladies and young men, and the story of the labors of the Young Men's Mutual Improvement Associations in the past quarter century was fully illustrated, at the Sunday evening meeting, by Apostle Heber J. Grant.

The business meetings were replete with valuable instructions. The permanency of the associations, the character and duty of the officers, and the necessity of their making the improvement work their first duty,

in the auxiliary organizations, was carefully impressed. It was decided that whenever practicable, the associations be graded, and junior and senior classes be established; that the local missionary work be continued, and that extra effort be made to enlist all the young people in the cause; that the manual be early placed in the hands of the members, and a program prepared for the opening meeting in the second week of October, after due care has been taken to see that all the associations are thoroughly organized; that there be one permanent roll, to include the whole membership, and that it be called in such a way as to suit the local conditions, the card plan being suggested in large associations; that bishops be asked to consult with stake superintendents in the selection of suitable officers; that officers' meetings be regularly held; and that the class work be improved by the selection of the best teachers, by grading, by converting the officers to the use of the ERA, the manual, and the work of missionaries. The general missionary work was left in the hands of the General Board, as far as calling a later convention of workers was concerned, etc. A good spirit prevailed in these meetings.

One pleasing feature of the conference was the singing which was under the able management of Assistant-Director H. S. Ensign. There was much of it, and the quality was unsurpassed.

The closing entertainment, at the home of Mrs. A. W. McCune, given by the General Boards to the visiting stake officers, was a social success, and sent the participants home with light hearts, determined to press onward with more energy in the great cause of mutual improvement.

Following is a synopsis of the minutes of the conference:

TABERNACLE, SUNDAY, 10 A. M.

President Joseph F. Smith called the assembly to order, and the Sixteenth Ward choir sang the hymn on page 134, "High on the mountain tops a banner is unfurled."

Prayer by Elder J. Golden Kimball.

Hymn, "Glorious things of thee are spoken."

President Joseph F. Smith made the opening address. He said in part: I regret to announce that President Lorenzo Snow is not able to be with us this morning. His name is on the program to make the opening address of our conference, and we feel double regret at his absence; first, because we are deprived of the benefit of his counsel, and second, because it is on account of affliction that he is not able to be with us. I sincerely hope that all here, as well as all the Saints elsewhere,

will feel a special interest, this morning, and through the day, and offer their prayers in his behalf that he may be speedily restored from his sickness. I am pleased to see so many present, and I congratulate those present upon their interest in the work.

I know of no branch of work in The Church, save perhaps it may be the Sunday Schools, which is of as great importance or necessity as this work in which we are engaged for the youth of Zion; and I don't know but that it is even paramount to the Sunday Schools, for they deal with the little folks who are yet under the control of their parents, and, while this is important, it is of equal importance, if not greater, that those who are passing out of that control, should be looked after and reminded of the truths taught them in their childhood that they may become established in the Gospel.

It is essential that our young people know the truth as it has been revealed in the latter days, essential that they know the difference between the Gospel as revealed to the Prophet Joseph and that which has been followed by men for generations past.

It is not only necessary to do good, but it is necessary that we should do good in accordance with the will of the Almighty, that we keep the commandments in the spirit of the commandments. The Lord requires the heart and the willing mind, and the rebellious and disobedient shall be cut off from his presence. It is, therefore, necessary that we should be willing to yield up everything for truth and righteousness sake.

We should learn the great lesson which Jesus taught: "Father, not my will, but thine, be done."

You and I came here not to do our own wills, but the will of him that sent us, and we should express in every act of our lives the words of the Savior just referred to. This is the distinctive feature between The Church of Jesus Christ of Latter-day Saints and the churches of the world. It is said that order is Heaven's first law. Before order can be obtained, however, there must be obedience. Therefore obedience is one of the primary laws of heaven. It is so necessary that even the Son of God had to be obedient to the will of his Father in the slightest things. Even baptism had to be obeyed by him who was without sin and it could not be passed over because it was necessary for him to "fulfill all righteousness."

These are the things we should learn ourselves and teach our young people that they may not be so blind that they cannot see the difference between the doctrines of the world and the Gospel of Christ as revealed from heaven in these days.

Sister Elmina S. Taylor, General President of the Young Ladies' Mutual Improvement Associations, addressed the meeting. She said in

part: I am pleased to be here this morning. My heart is made glad to see so many young people present, and I am glad to welcome you. We have thousands of good workers scattered throughout the length and breadth of The Church, and we are glad to welcome you as their representatives who have come to receive instructions from the servants and hand-maidens of the Lord. I trust that the influence of this conference will reach to the uttermost place, wherever there is a mutual improvement worker and that we shall have a conference inspired of the Spirit of the Lord.

Elder Francis Kirkham of Utah Stake, who labored last winter as a Mutual Improvement Association missionary in Oneida Stake, addressed the conference upon the subject of "The Mutual Improvement Association Missionary Work." He referred to his own experience as one of great delight and profit and showed the great opportunity for good afforded in this work. The object of the labor was to arouse in the hearts of the young men of Israel a love for the truth, and make them active workers in the cause of Christ. Much had been accomplished in this direction, but its full fruit would be seen in the future. The possibilities were great, and if the work of the local missionaries were continued there would be raised up a mighty band of faithful workers in The Church at home, and of missionaries who should carry the message of salvation to the nations.

A beautiful solo was then rendered by Elder John Robinson.

Sister Meda Nelson spoke on the subject "Character-Building."

The Sixteenth Ward Choir sang a selection.

Sister Dora W. Pratt, President of the Young Ladies' Mutual Improvement Associations of Juarez Stake, Mexico, made a brief and instructive address to the young people.

A telegram was read from Elder Milton H. Hardy, who was expected to speak of "Mutual Improvement Association Reminiscences," stating that on account of a serious accident he was unable to attend.

The choir and congregation sang the hymn "Our God we raise to thee, thanks for thy blessings free," and benediction was pronounced by Sister Mary A. Freeze.

SUNDAY, 2 P. M.

The Tabernacle Choir sang the hymn on page 14, "We are not ashamed to own our Lord."

Prayer was offered by Apostle John Henry Smith.

The hymn on page 374 was sung.

Sister Maria Y. Dougall made an interesting address on the history of Young Ladies Mutual Improvement Associations, stating that on

November 28, 1869, President Brigham Young called his family together in the Lion House parlor and organized his daughters into a retrenchment society, desiring that they should set an example to all the people of Zion—that they should retrench in all their extravagances—in dress—in eating, etc. He also desired that his wives and children should have a testimony of the truth of the Gospel, and he was anxious that they should have a meeting of their own where they could bear this testimony to one another. This idea grew, and in the following February, similar societies were organized in several of the wards under the direction of Sisters Eliza R. Snow, Zina D. H. Young and M. Isabella Horne. In 1875, the name of “Retrenchment Society” was changed to “Mutual Improvement Association.” In 1878-79 organizations were formed in the stakes with stake presidents and other officers. In 1880 a general board was organized and Sister Elmina S. Taylor was called to preside over the entire organization. From time to time, changes have occurred in the work of the associations as the greater development demanded, and now the general board comprises twenty-two sisters, all actively at work in the interest of the associations.

Elder Thomas S. Ashworth sang a beautiful solo.

President George Q. Cannon addressed the conference, saying in part:

It is a very inspiring sight to look at the audience from this stand.

The organization of the sisters, which has been described this afternoon, has served a most excellent purpose in furnishing labor of an uplifting character to the sex. The men, having the priesthood, and having the authority to officiate in the offices of the priesthood and to administer in the ordinances of The Church furnished an outlet for all the energy of the young men, but until the organization of the Young Ladies' Mutual Improvement Associations the field of the young ladies was very narrow, or many thought it was too narrow for their abilities and desires. In the organization they have been given opportunities of doing a vast amount of good, and it has led to the selection of some to go on missions to the nations. It is to the credit of these associations that the ideas of the people concerning the Latter-day Saints have become enlarged and much prejudice has been allayed. A woman may do many things in guiding and teaching and not transcend the bounds of propriety, and without exceeding the authority which she holds. It has been found that in the missionary field women have been able to carry the Gospel into places where men could not go, and they have accomplished a great deal of good, and their appearance in the world has had the effect of removing many deep-seated prejudices. The organization

STATISTICAL REPORT OF THE Y. M. M. I. A.

STAKE.	MEMBERSHIP.						MEETINGS.							
	Number of Associations in Stake.	Number of Members Enrolled.	Number Enrolled Members Away from Home Attending School.	Number Enrolled Members on Missions.	Number Enrolled Members Lawfully Excused for Other Reasons.	Average Attendance.	Number in Stake between Ages of 14 and 45, Not Enrolled.	Officer's Meetings.	Regular Weekly Meetings.	Joint Officers' Meetings.	Monthly Joint Meetings.	Extra and Special.	District Conferences.	Semi-Annual Conferences.
Alberta.....	8	342	4	5	50	156	74	23	133	1	22	12		2
Bannock.....	6	228				91	59	34	121	3	22	7		2
Bear Lake.....	21	788	20	21	47	374	63	70	289	20	57	28	3	2
Beaver.....	5	264	18	15	16	124	134	21	81	7	20	15		1
Bingham.....	23	509	4	17	20	242	173	16	224	19	61	9	1	2
Box Elder.....	19	1067	31	52	86	427	166	140	401	15	76	43	1	3
Cache.....	26	1626	45	104	95	693	879	173	511	72	161	29		2
Cassia.....	8	441	6	10		196	118	38	168	20	10	24	2	2
Davis.....	14	1009	37	55	115	400	180	135	309	10	74	20	2	2
Emery.....	13	828				289	64	23	210	14	45	15		1
Fremont.....	21	565	13	11	24	253	203	82	161	16	88	21	5	2
Granite.....	14	992	15	25	47	418	366	12	377	30	103	18		
Jordan.....	13	847	70	15	55	237	302	51	265	52	76	33		1
Juab.....	6	364	9	13	2	197	5	20	107	12	20	4		2
Juarez.....	7	472	4	12	34	199	44	30	151	23	47	24		1
Kanab.....	6	349	12	13	37	158	41	28	113	20	13	12		
Malad.....	11	465	10	27	17	232	98	20	179	15	37	7		1
Maricopa.....	5	176	8	19	25	57	59	8	70	17	27	4		1
Millard.....	10	599	20	32	21	340	123	30	155	20	36	11		1
Morgan.....	9	345	12	14	42	183	92	44	161	2	48	8		1
Onelda.....	14	909	41	47	82	326	139	162	285	19	64	54		2
Panguitch.....	10	420	18	19	19	198	54	23	124	7	32	14		
Parowan.....	6	370	32	20	4	162	197	25	100	14	22	14		2
Pocatello.....	10	456	20	15	27	218	75	91	216	24	50	20	10	2
St. George.....	23	830	33	62	64	377	192	55	398	50	63	25	3	1
St. Johns.....	7	259	7	12	21	99	30	36	129	16	26	16		1
St. Joseph.....	11	647	18	36	76	282	88	31	213	13	54	24		2
Salt Lake.....	30	2114	18	98	101	886	736	115	757	98	253	28		2
San Juan.....	7	195				75	7	1	61	23	13	2		2
San Luis.....	5	257	3	23	19	130	36	35	104	12	29	7		
Sanpete.....	21	1554	51	42	93	1069	842	189	396	89	127	45		2
Sevier.....	15	852	36	35	74	301	262	41	220	27	80	9		2
Snowflake.....	7	219	7	7	22	105	35	11	129	17	18	18		2
Star Valley.....	10	346	10	16	14	170	121	40	135	1	29	28		2
Summit.....	13	380	18	21	25	225	111	168	244	48	20	24		1
Tooele.....	6	544	15	25	60	128	45	15	141	14	25	3		3
Uintah.....	11	376				171	119	17	117	5	24	38		
Utah.....	39	2599				763	747	154	790	149	249	50	2	2
Wasatch.....	13	504	17	8	37	189	119	63	183	4	34	10		2
Wayne.....	8	271	8	10		13	79	20	127	15	27	4		1
Weber.....	25	2121	60	88	125	738	300	286	526	24	164	46		
Woodruff.....	8	248	4	8	4	112	85	33	111	12	13	4		2
TOTAL, -	544	28747	754	1043	1600	12003	7624	2609	9692	1069	2459	827	31	62

FOR THE YEAR ENDING APRIL 30th, 1900.

		EXER- CISES.	MISSION- ARY LABORS.		LIBRARIES.						FINANCE.				
Public Lectures.	Total Meetings.	Lessons from Manual on Dispensation of the Fullness of Times.	Home Preparations.	Visits of Stake and General Officers.	Members on Missions.	Number of Libraries.	Bound Volumes.	Pamphlets.	Scrap Books.	Total.	Value of Libraries.	Total Cash Received and On Hand.	Cash Disbursed.	Balance on Hand.	
12	205	118	382	24	7	8	8	50	3	2	55	\$ 46 05	\$ 126 40	\$ 104 60	\$ 21 80
9	198	123	336	19	21	3	3	25	7	4	36	27 50	3 00	3 00	
20	489	344	329	34	10	6	6	197	40	1	238	247 05	36 95	18 19	18 76
22	169	76	149	7	13	2	2	86	20		106				
36	368	222	369	16	14			123	11	7	141	122 25	14 45	13 25	1 20
64	743	399		93	62	10	10	630	146	2	778	1033 15	263 25	203 35	59 90
23	971	1386	1377	103	88	16	16	827	174	5	1006				
19	283	157	519	15	10	8	8	26			26	22 50	52 75	52 75	
39	591	300	1823	71	55	9	9	1642	194	10	1546	1085 30	701 40	636 15	65 25
4	312	251	455	19	23	8	8	301	62	1	364	414 55	19 25	14 25	5 00
12	387	546	278	53	13	6	6	85	27	7	119	113 62	70 36	65 15	5 21
25	565	757	1608	58	21	6	6	415	17		432	382 00			
25	503	185	2127	24	18	5	5	327	17		344	365 00	16 45	11 22	5 23
6	171	98	294	6	8	3	3	130	52		182	96 50	30 75	30 75	
34	310	528	966	29	12	5	5	187	39	3	229	390 00	122 05	109 45	12 60
	186	97			5							15 15			15 15
5	264	163	313	16	27	2	2	24	3	2	29	27 25	18 50	18 50	
6	133	130	92	25	22	3	3	119	137	3	259	100 00	39 00	12 00	27 00
2	255	173	657	30	25	7	7	113	35	1	151	115 00	2 60	1 10	1 50
7	271	153	436	33	14	6	6	79	8	9	96		28 00	26 00	2 00
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of the Young Ladies' Mutual Improvement Association has prepared the way for this.

I consider the greatest blessing arising from the Mutual Improvement Associations is the opening up of fields for the labors of the young women.

A beautiful solo was sung by Sister Luella Ferrin of Ogden.

Elder Thomas Hull, General Secretary of Young Men's Mutual Improvement Associations, then read the statistical reports of the Young Men's and Young Ladies' Mutual Improvement Associations,* and presented the general authorities of both organizations, which were unanimously sustained.

Sister Arvilla Clark of Provo then sang a solo.

Elder Douglas M. Todd addressed the conference on "The Mutual Improvement Idea," saying: The idea of Mutual Improvement Associations has been clearly shown by the speakers who have preceded me. We are one of the helps in government. We succeed the Sunday Schools. We take up the work of training and teaching the young people where the Sunday School tends to lay it down. We take them up at one of the most important periods of their lives.

One of the great purposes we have in view is to keep our young people busy, avoiding the danger that exists when young men and women are not fully and capably employed in some good work. The training in the Gospel must, for many years, be obtained, by our young people, in the Sabbath Schools and the Mutual Improvement Associations, and I need only call attention to the reports read today to show that the associations are doing their part in this training.

Elder Ray Ashworth addressed the conference upon "Mutual Improvement Association periodicals." Early in the history of Mutual Improvement Associations, the need of publications became apparent, and in 1877 and 1878 the associations of Ogden published a little magazine called *The Amateur*. Later, in October, 1879, a much more important venture was undertaken by Elder Junius F. Wells under the auspices of the associations, and the *Contributor* made its appearance in the literary arena, and ran through seventeen volumes. In November 1877, the *Contributor* having been discontinued for over a year, the IMPROVEMENT ERA made its first appearance coming as the organ and property of the Young Men's Mutual Improvement Associations. These publications have all been of a high class character and have been potent factors in

* The complete report of the Young Men's Mutual Improvement Associations will be found on pages 712 and 713 in this number of ERA.

the education of our young people, and in the development of the work of mutual improvement.

In addition to these regular publications there have been issued from time to time manuals of study for the associations which have been of great value to the young men.

Sister Belle Richards addressed the conference upon the same subject, setting forth the usefulness and good of the *Young Woman's Journal*, and showing what an inspiration its pages had been to many young women of Israel.

Sister Nellie T. Taylor addressed the congregation, bearing a strong testimony to the truth of the Gospel as revealed to the Prophet Joseph Smith, and exhorting the young people to so live that they may know for themselves the truth of the teachings they receive in their associations.

The choir sang the anthem, "Unfold, ye Portals Everlasting," and the benediction was pronounced by Sister Minnie J. Snow.

(TO BE CONCLUDED IN THE ERA FOR AUGUST.)

MISSIONARY LABOR.

The Missionary Committee reported as follows to the General Board; their report was accepted, and in turn presented to the officers meeting, at the general June conference. The conference referred the report to the General Board to decide the dates, and other details as to meetings, and accepted the other recommendations:

Dear Brethren:—Your Committee on M. I. A. Missionaries for 1899–1900 herewith present their report:

Thirty-eight missionaries were set apart and appointed to labor in the various Stakes of Zion.

No body of men ever went out so well instructed. They were called together in five days' meetings on October 12, 13, 14, 16, and 17, 1899, and every part of their work fully placed before them.

We have received reports from nearly all of these missionaries, and have considered them. The general result of their work is good, the officers of stakes and wards being made better acquainted with the plans and ideas of the General Board and with their duties generally. The detail work of mutual improvement has been presented before the people in better shape than ever before, and the conditions existing in the stakes have been more thoroughly presented to this committee.

As the result of our labors as your Missionary Committee we make the following suggestions for future work:

Officers:—We find that in all the stakes and wards the officers of Mutual Improvement Associations are burdened with too many offices

That ward officers are changed too often.

That bishops select ward officers very often without any consultation with stake officers of Y. M. M. I. A., and thus many are selected who are not always fitted for the places.

We therefore suggest that stake superintendents and presidents of associations be required to consider mutual improvement their first and paramount duty, in the auxiliary organizations; that officers be not changed except when the good of the associations demands it; and that the bishops be advised not to make changes without first consulting with the Stake Superintendency.

Association Work:—From all information gained we conclude:

That it is necessary to grade the associations.

That our meetings are not sufficiently attractive and therefore literary societies and other organizations are detracting from our work, and that our stake conferences should have a uniform program, exhibiting the work of the associations before the visiting brethren and the people.

Next Year's Missionary Work:—We find that sending missionaries to instruct the stake officers has a tendency to cause the superintendents to depend too much upon the missionary to do the work which they should do themselves and we therefore suggest:

That the stake officers of Y. M. M. I. A. be called, just as the missionaries were last fall, to meet in Salt Lake City on a certain date to be decided upon, to receive instructions from the General Board as to their duties for the ensuing year and that they, in turn, call a similar series of meetings for their ward officers to commence on a date to be decided upon, presenting the same matters to them. In addition we suggest that ten competent brethren be selected to visit all the stakes and see that the instructions received in the above suggested meetings are being carried out.

Of course, it is understood that the local missionary work be continued.

Respectfully submitted,

J. GOLDEN KIMBALL,

FRANK Y. TAYLOR,

THOMAS HULL,

Missionary Committee.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

May 20th: Henry Sudweeks, born in England, September 11, 1815, who joined The Church in 1852, and came to Utah in 1853, died in Kingston, Utah. * * * Stephen Kelsey, a first company pioneer, died in Paris, Idaho. * * * The Lehi sugar factory is being remodeled to treble its old capacity.

22nd: James Clove was named as postmaster at Provo, by President McKinley. * * * The Boer envoys called at the White House.

23rd: The Boers are retiring towards the Vaal, and many Free Staters have surrendered to Lord Roberts' army. * * * The postal frauds in Cuba received an airing in the Senate by Senator Platt, of Connecticut. * * * Mrs. Emily Smith Patten, wife of John Patten, born in New York, January 26, 1832, died in Manti, Utah.

24th: It is announced that the American Smelting and Refining Co., will erect in Salt Lake Valley a plant of 25,000 tons per month capacity to cost one million dollars. * * * Price, McCornick & Co., a brokerage firm of New York, failed for \$13,000,000. * * * The Presbyterian Assembly, in session in St. Louis, (17th to 31st) framed a memorial to Congress, asking that the Constitution be so amended as to declare specifically polygamy a crime. * * * The Boers in the field are voting on whether to continue the war or not. * * * The Utah University students defeated Nevada in the inter-collegiate debate in Salt Lake City.

25th: The corner stone of a monument to perpetuate the heroism of the army of the Potomac, was laid at Fredericksburg, Md., witnessed by President McKinley and members of his cabinet. * * * The Nevada athletes defeat the Utah boys at the University of Utah campus.

26th: The Methodist Conference decides not to change its attitude on amusements; and theatres, cards and dancing remain under the ban.

* * * During the week 46 Filipinos were killed, and 180 made prisoners, and 300 rifles captured in several small engagements in Luzon. * * * President Lorenzo Snow and party attended the Oneida Stake Conference at Preston, Idaho.

27th: Outlaws shot and killed Sheriff Tyler of Grand County and Deputy Sam Jenkins, a cattle owner of Ogden, on Hill Creek, about fifty miles north of Thompsons, Utah. Governor Wells was appealed to for help, and a posse is sent to hunt the outlaws. * * * President C. P. Huntington confirms the rumor that the Southern Pacific will enter Salt Lake City. * * * Lord Roberts crosses the Vaal.

28th: The favorable weather enabled many millions of people to see the eclipse of the sun in the path of totality; in Utah the partial eclipse was visible between 6 and 7 o'clock a. m. * * * Lord Roberts proclaimed the annexation of the Orange Free State, under the name of the Orange River Colony. * * * Richard B. Thurman, Provo, received the degree of L. L. D. from the Columbian University, Washington, D. C.

29th: Papal delegate, Monsignor Martinelli, spent a day in Salt Lake City. He was entertained at the Alta Club, and a reception was given him at the residence of Bishop Scanlan. * * * Dick Haworth on trial for murder attempts to escape from the court in Farmington, but fails. * * * A fire destroys half the business part of De Lamar Nevada.

30th: Decoration Day was generally observed. The resorts were opened. Many thousands visited Saltair. * * * The Boers evacuate Pretoria; President Kruger has fled to Watervalboven, 130 miles east; Johannesburg has surrendered and 177 officers and 4182 British soldier prisoners are released; the *London Times* announces that the war in South Africa is practically over.

31st: Foreign soldiers will be permitted to land in Pekin to guard the legations, in the rising troubles. * * * The Senate passed the sundry civil appropriation bill which gives St. Louis \$5,000,000 for the Louisiana Purchase exhibition to be held there in 1903. * * * The State of Utah sold \$300,000 refunding bonds at par at $3\frac{1}{4}$ per cent interest. * * * President Snow donated to the Latter-day Saints College a land grant north of the *Deseret News* corner.

June 1st: The ninety-ninth anniversary of the birthday of President Brigham Young was fittingly celebrated by the family and friends, at the Tabernacle and the lake. * * * John Jaques, assistant Church historian, and author of the Catechism, born Market Bosworth, Leicestershire, England, January 7, 1827, died at his home in Salt Lake City. *

* * The Mercur and De Lamar mines were consolidated, with a capital of \$5,000,000. * * * S. H. H. Clark, former president of the Union Pacific Railway, died at Ashville, N. C., in his 68th year.

2nd: Governor Wells issued a proclamation appealing for means to help save the starving millions in India, where 12,000 die daily from starvation and disease. * * * Coal Mine Inspector Gomer Thomas submits his official report on the Scofield disaster.

3rd: The Philippine Commission arrived in Manila. * * * Aguinaldo is reported slain by the thirty-third infantry in Northern Luzon.

4th: General McArthur reported 10,780 Filipinos killed; 2,014 wounded; 10,424 captured and surrendered, since the insurrection began.

5th: The situation in China is growing worse daily. The dowager empress is said to have ordered the Tsung-li-Yamen to face all Europe rather than interfere with the "Boxer" movement. The situation is such as to alarm all the great European powers.

6th: General Otis, on his return from Manila, passed through the State, being interviewed at Ogden. * * * The posse which scoured the country for the outlaws returned without success and the chase is abandoned, and Governor Wells offers a reward of \$1,000 for the capture of the murderers of Sheriff Tyler and his deputy, Jenkins.

7th: With remarkable demonstrations following the singing of "The Star Spangled Banner," and amid patriotic outbursts which stirred all to the highest pitch of enthusiasm, the first session of 56th Congress closed its labors. * * * President Kruger declares that the real struggle has just begun, and that the Burghers will never surrender, as long as five hundred armed men remain in the country.

10th: The annual conference of the Mutual Improvement Associations opened in Salt Lake City. * * * Fifteen hundred foreign troops, of different nations left Tien Tsin for Peking. Massacre of missionaries and other outrages by "Boxers" are of daily occurrence, and the outlook is alarming. * * * Four people were killed in the St. Louis strikes, and it was the bloodiest day since the strikes began, more than a month ago.

11th: Wm. J. Kerr, formerly of the Brigham Young College Logan, was elected president of the State Agricultural College, vice J. M. Tanner, resigned; and John A. Woldtsoe was elected director of the experiment station. * * * Senator J. L. Rawlins arrived from Washington. * * * The 4th Battalion Derbyshire Regiment, 700 men, were either killed, wounded or captured by the Boers, at Roodeval, on the 7th inst., when the Boers cut Lord Roberts' line of communication.

* * * The Improvement conference closed with a brilliant reception to the visiting stake officers, held at the residence of A. W. McCune, which 500 people attended.

12th: The chancellor of the Japanese Legation at Peking was brutally murdered by the body guard of the empress of China. The international army marching on Peking numbers 2,044 of whom 104 are Americans. * * * The British loss in the South African war to June 9, is 23,664, besides 13,147 sent home as invalids, not including the sick in the South African hospitals.

13th: Generals Roberts and Botha engage in a fierce undecided battle fifteen miles south-east of Pretoria, on the 11th. * * * The Chinese, with guns trained on the American Mission and British Legation, will oppose the advance of the international troops into Peking. United States Minister Conger asks for 2,000 troops; 2,000 Russian infantry land at Taku.

14th: The Scandinavian Jubilee, celebrating the fiftieth anniversary of the introduction of the Gospel into the Scandinavian countries, opened by a meeting in the Tabernacle, presided over by Apostle A. H. Lund. The jubilee will continue until Sunday evening, 17th. * * * Large reinforcements of troops are being arranged for by the European powers to enter China. * * * Advices declare that in the recent battle between Lord Roberts and General Botha, the latter resisted the former two days, and then retreated without loss of men or guns.

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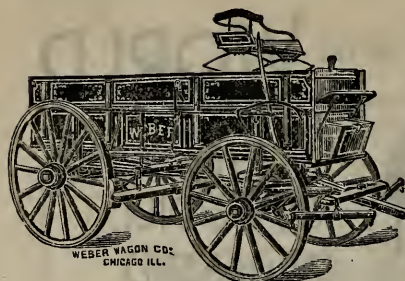
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